

October
1965

DESTRUCTOR

OCTOBER 1965

100 YEARS
OF PUBLICATION



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Includes, Answers to Your Questions,
Memorial Recitations, Coming Events,
Desert Sunday School Union.

Indicates material has special value for the course or area though not keyed to a current lesson.

M = Music; L = Library; A = Administration.

Includes, Sacrament Gems and Organ
Music, "Hosanna," Words and Music.



Art by Alvin Gittins.

Man May Know for Himself

by President David O. McKay

Recently I was reminded of an incident that occurred on City Road in old Glasgow, Scotland, when I was on my first mission. It was about the last night that I was in the mission field.

As my companion and I approached the place of the open-air meeting, we were met by a motherly woman whom I had never seen before and have never seen since, who said, "The minister wi' a' his congregation is here this nicht to break up your meetin'. Stand close taegither, so he canna get in the circle." And she and some of her friends loyally joined in that circle and helped us to keep it.

When the first speaker began to testify of the restoration of the Gospel, this minister cried out, "These men are 'Mormons.'" The elder, who at that time was giving his first address in public out in the field, became somewhat confused, said a few more words, and stepped back in the ring. Then this interrupter had the crowd, and among other things, he said, "These men come from Salt Lake City. They are after your daughters, and they want

to take them out there and hitch them to the plow and make them work, and make slaves of them!"

We then called on Brother Joseph Legget, who was a resident of Glasgow. He stepped out in the ring and said, "Fellow townsmen," which gave the lie right at once to the minister's statement that we were all from Salt Lake City; and then Brother Legget bore his testimony in an excellent address. Well, that man continued his railing against us until our meeting was about half over, at which time the crowd began to realize that his heart was filled with animosity. They silenced him and listened to the message which the elders had to give.

This misguided brother, and those who joined with him, did not realize the importance of the message which those humble boys—for some of us were mere boys—had to give to the world. He thought, and those who sympathized with him thought, the men holding that meeting were representatives of an organization whose purpose was to injure the people. They did not know that the message which those elders had to give to the world was indeed, and is, the message of life, a philosophy which is the true science of living.

The Gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, is in very deed, in every way, the power of God unto salvation. It is salvation here and now! It gives to every man the perfect life here and now as well as hereafter.

Life is the dearest thing in all the world to us. Nothing else do you cherish as you cherish your life. You who would give your life today for someone else, would give it in order to save the life of one who is dearest to you than your own life. So life is the one thing we hold to. It is the one thing we desire here and hereafter. Eternal life is God's greatest gift to man!

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer, just before He crossed the brook Cedron and received the traitor's kiss that betrayed Him into the hands of the soldiers, we find these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To know God and His Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world—life eternal for me and mine and all the world. And there in the words of the Redeemer we have the secret given to us in a simple sentence—To know God and Jesus Christ, whom Thou has sent, is eternal life.

But how may we *know* Him? That is the next question. Has He, at any time, or on any occasion, answered that question? If so, we want the answer,

(Concluded on following page.)

(For Course 3, lesson of December 26, "I Would Follow in His Footsteps"; for Course 5, lesson of December 5, "Ye Are the Salt of the Earth"; for Course 9, lessons of November 21, 28, "A Leader Learns about Christ's Teachings"; and for all Christmas lessons.)

because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, we find that upon one occasion men who were listening to Him cried out against Him. They opposed His works, as men today oppose Him. And one voice cried out and said, in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true?" And Jesus answered him in just a simple way—and note the test—"If ye will do the will of my Father, which is in heaven, ye shall know whether the doctrine is of God, or whether I speak of myself." (See *John* 7:17.) That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. *Doing* a thing, *introducing* it into your very being, will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but *you* know it because you have *lived it*. That is the test that the Saviour gave to those men when they asked Him how they should know whether the doctrine was of God or whether it was of man.

What Is "the Will"?

But in considering His answer, another question arises. "If ye will do the will"—what is "the will"? We can see what conditions will bring eternal life. We have the spoken statement that if we will do His will we shall know; but now comes the question, what is "the will"? And therein is the whole essence of the Gospel of Jesus Christ. Just as plainly as Jesus stated and defined what eternal life is, or how we should know it, just as plainly as He laid down that test, just as plainly has He expressed what His will is.

It is impossible to give here all the principles that constitute that will; but they are so simple that, as the scriptures say, a wayfaring man though a fool need not err therein.

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that this will of God has been made manifest in this dispensation; that the principles of the Gospel, the principles of life, have been revealed. They are in harmony with the principles which Christ taught in the Meridian of Time. They are the same because they are eternal, as are the principles given in all dispensations of the world: *Faith*—who can dispute that faith is an eternal principle? You cannot live without it. It is as eternal as love; eternal, active, and may be as constant as the force of gravity that is acting every day. *Repentance*—it is not just in the scriptures that you find that repentance is an eternal principle. Read Carlyle, you who take him as a guide and like his reasoning. Do you know that in contemplating

this principle of repentance, he makes this statement: "The man who cannot repent is dead"? And he is right. He felt the eternal element in that saving principle. It is part of life. It is a fatal condition to reach when one cannot repent.

"The Will" Is To Serve

So we might go on with our principles. It may be summed up this way—that after obeying the principles and the ordinances of the Gospel, "the will" of God is to serve your fellowmen, benefiting them, making this world better for your being in it. Christ gave His all to teach us that principle. And He made the statement, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew* 25:40.) This is the message which God has given to us. This Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good for somebody else. Such is the perfect organization of our Church, and it is the obligation of our priesthood members—the high priests, seventies, elders, priests, teachers, and deacons—it is the responsibility of auxiliary organizations to serve and do God's will; and if we do, the more we do it, the more we shall become convinced that it is the work of God, because we are testing it. Then by *doing* the will of God, we get to know God and get close to Him, and to feel that life eternal is ours. We shall feel to love humanity everywhere, and we can cry out with the apostles of old, "We know that we have passed from death unto life, because we love the brethren. . . ." (*I John* 3:14.)

May we have the sincere determination to do what the poet has said she would like to do:

*It may not be on the mountain height
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if, by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine:
I'll go where you want me to go.*

*There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus, the Crucified;
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere;
I'll be what you want me to be.*

*I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be.¹*

—Mary Brown.

¹See *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 75. Library File Reference: Gospel living.

Jesus the Christ

*I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead.
He lives, my ever-living head.
He lives to bless me with his love.
He lives to plead for me above.
He lives my hungry soul to feed.
He lives to bless in time of need.*

*He lives to grant me rich supply,
He lives to guide me with his eye.
He lives to comfort me when faint.
He lives to hear my soul's complaint.
He lives to silence all my fears.
He lives to wipe away my tears.
He lives to calm my troubled heart.
He lives, all blessings to impart.*

*He lives, my kind, wise, heav'nly friend.
He lives and loves me to the end.
He lives, and while he lives, I'll sing.
He lives, my Prophet, Priest and King.
He lives and grants me daily breath.
He lives, and I shall conquer death.
He lives my mansion to prepare.
He lives to bring me safely there.*

*He lives, all glory to his name!
He lives, my Saviour, still the same;
O sweet the joy this sentence gives:
"I know that my Redeemer lives!"
He lives, all glory to his name!
He lives, my Saviour still the same;
O sweet the joy this sentence gives:
"I know that my Redeemer lives!"*

What a wonderful thought is conveyed in this hymn! How meaningful! How soul-satisfying!

Jesus Christ, as a man, lived in Palestine, was a wonderful son to His mother, Mary, and lived and worked with Joseph and Mary until He was 30 years old. Then He began His mission.

And, oh, what a mission it was! He turned water into wine at the marriage feast at Cana! He applied to His cousin, John, for baptism. John said, "I have need to be baptized of thee, and comest thou to me?"

Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

As soon as He was baptized a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (Matthew 3:13-17.)

Jesus miraculously fed the five thousand and gave to us and the world that love which is the greatest thing in the world. He showed us how to love those who "despitefully use you and persecute you."

When Joseph Smith went into the woods to pray, God the Father and His Son, Jesus Christ, appeared to that young lad, and Jesus taught him. Since that day Jesus has appeared again to Joseph Smith and others. He is a glorious personage who, despite our sins, loves us and teaches us to love God, our neighbors, and our enemies.

—General Superintendent George R. Hill.

See Hymns—Church of Jesus Christ of Latter-day Saints, No. 95.

Library File Reference: Jesus Christ.

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Photos Courtesy of Deseret News.

"My vision became clearer after I helped a blind boy to see; my resolve firmer after I encouraged a handicapped boy to try again; and as I help each handicapped Scout to succeed, I taste real success."

This was Boyd's response to receiving Sertoma International Award for outstanding service to mankind in 1962.

BOYD OTTINGER HATCH

Born: November 9, 1916, at Heber City, Utah, the son of Abram Hatch and Rowena Ottinger Hatch.

Education: Heber City Elementary School; Bryant Junior High and West High School, Salt Lake City; B.S. degree, University of Utah; graduated as Second Lieutenant in ROTC at U. of U.

Married: February 16, 1940, to Bessie Dickson in Salt Lake Temple. Three children—Brent, Beverly, and Bruce.

Army Service: 1939—one year at Fort Lewis in regular army. 1941—joined 115th Engineers; mobilized full time in U.S. Army.

Scoutmaster: 1939 to 1965. 1952—organized handicapped Boy Scout Troop No. 534. 1956—received Silver Beaver Scouting Award. Scoutmaster of five troops at time of his death.

The Instructor: 1952 to 1965. Rose to position of managing editor and director of circulation.

Died: August 17, 1965, at Salt Lake City, Utah.

A MIRACLE OF

**IN HONOR OF BOYD O. HATCH (1916-1965),
WHOSE PASSING ON AUGUST 17 BROUGHT
TO A CLOSE A REMARKABLE LIFE
OF SERVICE**

We have published in *The Instructor* many stories of God's wondrous power. We have told how ships at sea have survived disaster in answer to prayer, how a wounded marine was saved through the priesthood, and how an immigrant Jewess found Jehovah through the Book of Mormon. Now we tell another great story—how a man reshaped his life after becoming paralyzed and how a blessing pronounced upon his head was fulfilled through a miracle of faith and good works. This is the story of our managing editor, Boyd O. Hatch.

Boyd was born a vigorous child. He grew to manhood as an athletic type and enjoyed boxing and fencing. He served his country as a captain in the Army and was mustered out with the rank of major. He had married his sweetheart, Bessie Dickson, in 1940, and they became parents of three children. After the war, at the threshold of an exciting career, he suffered a blow which would have destroyed a less valiant spirit. In 1946 he was establishing the medical photographic laboratory at the University of Utah, and he was succeeding in his own business of making medical slides for three hospitals and 30 doctors. He had just won a state-wide competitive examination to become a bacteriologist for the Utah State Board of Health and was entering this profession when he took protective measures against rabies at the state laboratory. All went well for several days. Then something began to happen which no one could foretell. Within ten days he suffered a total paralysis with the complications of a lung infection. This reaction was so rare it had occurred only four to five times in medical history, but it happened to Boyd. He lay near death for eight months in the hospital. When he finally returned home in September of 1947, his good wife, Bess, watched over him day and night, sometimes giving him as many as 14 hypodermic injections a day. She is part of the miracle, because her love and good works helped to assure his survival.

Bess found friends in the ward elders, who poured concrete to form a new sidewalk, tightened the clotheslines, and repaired the windows in their home. Neighbors shoveled snow and maintained the furnace, brought in food, and tended the children. Their bishop put his arms around them and watched over them continually. But adversity haunted them in agonizing ways. During this time a boarder who

FAITH AND GOOD WORKS

was staying with them forged 45 checks against their meager account and bankrupted them before he left town. All three children came down with measles, flu, and chickenpox; and to compound ill health, Bess had to have her tonsils removed. These were dark days; but in the spirit of our great hymn, she and her husband faced the deepening trials, and they did press on, and on, and on.

The light began to shine one day at Sunday School where Bess heard William R. Sloan from the Northwestern States Mission speak with great conviction on the power of prayer and the miracles it can bring. She invited him to their home to share his message with Boyd. He not only encouraged Boyd to have faith that he might see his children raised and that he might gain sufficient economic security for his family's needs, but he pronounced a blessing upon him which promised that "he would see his sons grow to manhood, and that through his own diligence he would have all the necessities of life and luxuries that have not yet even been invented by man."

1. After a paralyzing illness Boyd lived to enjoy life with his family and help rear his three children. Left to right, Bruce, Beverly, Boyd, his wife, Bess, and Brent.

2. As managing editor of *The Instructor* he confers with Bill Davis on final corrections before going to press.

3. At Fort Lewis, 1944. Little did Captain Hatch know that he would spend the last 18 years of his life paralyzed from the waist down. His courage and determination to the end were distinguishing traits of this fine personality.

Soon afterwards, a friend showed Bess how she could establish her own beauty shop. Another friend who was himself paralyzed came unannounced to the door and showed Boyd how a paralytic person could drive an automobile. With this new-found freedom, Boyd gained a desire to work again. His first job was proofreading telephone books. Soon he was working as a copy editor and photographer at the *Deseret News* and studying journalism. When the newspapers merged, his job disappeared; but his fortunes continued to climb. At this point he was invited by the General Superintendency of the Sunday School and by Richard E. Folland to join the editorial staff of *The Instructor*. And in this calling he became managing editor and director of circulation.

During these years of rehabilitation, Boyd distinguished himself as a leader of handicapped Boy Scouts. After becoming paralyzed from the waist down, he learned again to swim, to climb a rope, to row a boat, to engage in life-saving practices, and to master many crafts. He has been honored by the

(Concluded on following page.)

4. Boyd was honored for community service at a "This Is Your Life" party in 1959. Token of appreciation for service to *The Instructor* is permanent copy of a cover containing picture of his wife and son. Left to right, Lorin F. Wheelwright (chairman of *The Instructor* committee), Bess Hatch, Bishop Charles J. Ross, and Boyd.



2

4

community and the nation for his heroic leadership, but probably the greatest measure of his service is the love of hundreds of boys who felt Boyd's courage, faith, and good works. He guided 71 of them to the rank of Eagle Scout or helped them gain the Explorer Silver Award. These young men of new hope are his living monuments, and they testify to the truth which Bryant S. Hinckley once spoke: "The greatest leaders come from the highlands of adversity."

Boyd was a champion in everything he undertook. This was true of his work on *The Instructor*. Here are just a few of the services which he performed so well: He met with the Instructor Committee at all planning meetings and caught the ideas and thinking of this group. Then he followed through with invitations to authors, photographers, artists, and suppliers. He wrote thousands of letters and supervised such technical operations as selecting type faces and checking the authenticity of quotations and sources. He personally inspected every issue as it went to press to verify all corrections. He did these things as a matter of duty, but he also went far beyond duty. He thanked every contributor who sent articles, poems, and other materials for the magazine. He double checked all services and supplies to assure full value for every dollar spent. He guided photographers with a professional awareness of good content, composition, and quality. He developed an intuitive sense of rightness about articles and would often ferret out a brilliant but unknown writer whose talents could be shared with the whole Church.

Boyd was disturbed by complaints. He kept a "fever thermometer" of any reported mishaps of delivery or delays in processing new subscriptions. He would draw a chart in bold colors and tell us just what was happening. Then he would suggest improvements which usually involved more work for

As scoutmaster of Troop No. 534 he demonstrates that bowling can be fun, even though boys are handicapped.



himself. During the past six years our subscriptions have doubled and the flood of comments from readers has moved ever closer to the enthusiastic side.

One day Boyd received a letter complaining that we used too many children's themes on our covers. As was so characteristic of his thoroughness, he analyzed covers of past issues and wrote a detailed report. This paragraph reveals his ability to see criticism through the eyes of wry humor. He said,

Since January of 1959 to June of 1965 we have had [on the covers of *The Instructor magazine*]:

89 children, consisting of 37 boys, 40 girls, 8 babies, and 4 student groups.
76 adults, consisting of 13 teen-agers, 8 fathers, 11 mothers, 36 unidentified adults, 4 teachers, 5 grandmas, 4 grandpas, and 1 missionary.
14 miscellaneous items such as 4 statues, 1 rocket, 1 thresher, 1 assortment of fruit, 1 group of covered wagons, 4 arrangements of flowers, 1 temple (Manti) and the World's Fair Pavilion.
37 animals consisting of 5 birds, 5 chicks, 4 horses, 3 ducks, 5 swans, 2 geese, 2 dogs, 2 sheep, 1 butterfly, 1 monkey, 1 pigeon, 1 calf, 1 chicken, 1 cat, 1 donkey, 1 ox, and 1 cute pig.

Boyd loved our Instructor Use Directors throughout the Church and corresponded with many of them. His most valued compensation came in the form of expressions such as this:

Dear Brother Hatch,

I am writing to thank you for your cheery Christmas greeting to me, and for your kind words of encouragement concerning my Stake Instructor Use Director job here in Wichita Stake. It is very gratifying to be noticed by the magazine editor for the work I am attempting to do. . . . I shall continue to do the very best job that I can here. . . . Thank you again for your recognition of my efforts. I appreciate it more than I can say.

Sincerely,
Katheryn B. Griffiths (signed)

We who have worked closely with Boyd salute him at this time of his passing as a faithful servant of our Lord Jesus Christ. He marshalled all his strength to overcome every crippling obstruction and to give clarity and elegant expression to Gospel truths. He marched as a Christian Soldier through a fierce battle of life, and like a hero he saved his life by giving it to others. His whole-souled devotion and high purpose have left their imprint upon the sacred literature of this Church; and we join 90,000 readers of *The Instructor*, his beloved Boy Scouts, and countless friends in a hymn of thanksgiving for his courage, for his faith, and for his good works.

*Let's measure Boyd not by his years,
Nor by his glow of health;
Let's seek his size in the hearts of boys,
And the soul's eternal wealth.
The Master's words that shaped his life
Glow bright for us to see:
"When ye give new hope to the least of these,
Ye do so unto me!"*

—Lorin F. Wheelwright.



Christmas Poems

WHEN I THINK OF CHRISTMAS

When I think of Christmas,
I see a wondrous light
Shining round some shepherds
Watching sheep by night.

I hear the angels singing,
"Peace, good will to men."
I wish that lovely message
Would come to earth again.

I see a tiny baby
Cradled in the hay,
As shepherds kneel beside Him
On that first Christmas day.

When I think of Christmas,
I see a shining star,
Wise men on their camels
Coming from afar.

Weary miles they traveled
Precious gifts to bring,
Presents for a baby—
Jesus, Saviour, King.

—*Jane Bradford Terry.*

For Course 1, lesson of December 19, "The World Is Happy Jesus Was Born"; for Course 1a, lesson of December 19, "Christmas Lesson"; and for other Christmas lessons as desired; to support Family Home Evening lesson 48.)

THE STAR

A strange new star, a brilliant star,
Announced a Baby's birth.
It gleamed to show that Jesus now
Had come to live on earth.

This star, much brighter than the rest,
Shone down to point the way,
To show the quiet stable where
The little Christ Child lay.

The shepherds, led by this new star,
Walked far into the town
Of Bethlehem to find the Child
And there to kneel down.

Some wise men saw this promised star,
And taking gifts with them,
Traveled many miles until
They came to Bethlehem.

The star upon your Christmas tree
Is there to help you know
That many learned of Jesus' birth
From that star, long ago.

—*Maxine S. Pope.*

CHRISTMAS BELLS

Ring out, ring out,
Oh Christmas bells!
Ring out the wondrous story
Of baby Jesus
In Bethlehem
And the angels' song of glory.

Ring out, ring out,
Oh Christmas bells!
Ring out the message clear
Of peace on earth
Good will to men
And joy throughout the year.

—*Hazel F. Young.*

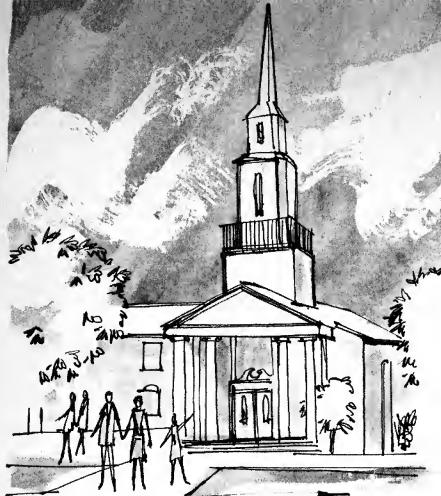
CHRISTMAS

Long ago, on Christmas,
A tiny baby lay
In a lowly manger
Cradled in the hay.

Now today, on Christmas,
Our love we gladly give
To Jesus Christ, our Saviour,
Who taught us how to live.

—*Hazel F. Young.*

Library File Reference: Jesus Christ—Birth.



Art by Lynn Freeman.

RELIGION AND SOCIAL RESPONSIBILITY

by Lowell L. Bennion*

Wherewith shall I come before the Lord, and bow myself before the high God? . . . (Micah 6:6)

Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? (Psalm 24:3)

This is the burning question, asked over and over again in the scripture by prophet, psalmist, and earnest seeker after the way to God. And the answer is not single; it may be expressed in many ways. Each respondent to the question could find a passage of scripture to justify his own path. Whatever the answer, the fundamental question remains for every man: *wherewith shall I come before the Lord?* Of what does the religious life consist?

DIMENSIONS OF THE RELIGIOUS LIFE

Every person who thinks of himself as being religious has a basis for this belief and feeling. He is religious because of his convictions and his way of life. It is interesting to inquire into typical ways in which men live their religion, patterns of life and thought by which they assure themselves that they are religious.

(For Course 13, lesson of December 19, "My Brother's Keeper"; for Course 15, lesson of December 5, "Moroni Discusses Principles and Ordinances"; for Course 17, lesson of November 21, "Salvation Available to All"; of general interest to Course 29; to support Family Home Evening lesson 40; and of general interest.)

Sixth Article in the Series Entitled, "This I Believe . . ."

Editor's note: In this article the author expresses his understanding of Christian belief as it applies to contemporary living. He does so with a lifelong background of study and personal application of Christ's principles. He speaks as a faithful member of the Church and as a teacher who has given our young people the message of the Master in the Seminaries and Institutes of Religion. He is not only a disciple of Jesus, but an ardent champion of our latter-day prophet, David O. McKay, whose words might well set the tenor of this article and serve as an appropriate introduction: "In the light of power that moves to action, consider the First Article [of Faith]: (1) 'We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.' If this belief has 'ripened' into an absolute trust and faith, then intelligence, even what we term 'common sense' prompts that we have but one aim or purpose in life and that is to make Him the center of our thoughts and being—to establish spiritual communion with Him. Material possessions, physical pleasures, become secondary. Our chief goal is to surrender to the Author of our Being our inner life, and to subordinate and to hold in subjection the selfish, sordid pull of nature. . . . If then we would apply the Articles of Faith in daily life, let us consider them in the light of a *faith* based upon a *belief*—a faith that impels right action." [David O. McKay, *Pathways to Happiness*, Bookcraft, page 9.]

There are at least five ways in which people live their religion. Each of our lives may be characterized by any combination of the five. They will be described here without any effort to evaluate them until all are before us.

(1) A man is religious because he entertains certain beliefs which he thinks are true. For example, the Latter-day Saint believes in the restoration of the Gospel, in the Articles of Faith, in divine guidance in the life of the living Prophet, and in other doctrines distinctive in his creed. Belief is a foundation pillar of the religious life.

(2) A man tends to identify his religious life with his knowledge of his beliefs. In the mission field, he feels that he is religious as he learns the scriptures and studies the precepts of his faith. Knowing the doctrine contributes to one's assurance that he is religious.

(3) A third way is to participate in the Church. For a Latter-day Saint this is easy to do and may be richly rewarding. Myriad are the ways in which one may worship the Lord, serve his fellowmen, partake of the gifts of the Gospel, and build the kingdom of God with hands, heart, mind, and soul

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through the channels of the institution we know as the Church of Jesus Christ.

(4) A fourth and distinctive way to be religious is to enter into a relationship with Deity—with the Father, Son, and Holy Ghost. This we like to call the spiritual dimension of life. A man is religious in those moments and to that degree to which he feels gratitude, humility, awe, reverence, adoration, trust, and love towards God. These sentiments are illustrated in the Psalms:

... The Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1.)

The Lord is my shepherd; I shall not want. (Psalm 23:1.)

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. (Psalm 73:25, 26.)

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. (Psalm 139:7-10.)

(5) The fifth dimension of religion is expressed in one's relations with his fellowmen. In our Judeo-Christian faith one lives his religion by practicing justice and mercy man to man.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . . (Matthew 7:12.)

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27.)

... Thou shalt love thy neighbour as thyself. (Matthew 22:39.)

THE RELIGIOUS LIFE EVALUATED

All five of these ways of being religious are legitimate. A religious person has beliefs which give motivation and direction to life. A study of these beliefs should heighten awareness and deepen meaning. In the life of the Church, the believer receives instruction, the gifts and blessings of the Gospel, and strengthens his fellowmen. And surely faith in God and consideration for neighbor are fundamental ways of living one's religion.

In the great summaries of the religious life, special emphasis is placed on the last two ways of being religious. For example, in the decalogue, the first four commandments pertain to man's relationship to God and the last six to man's relationship to fellow-

man. Micah's own answer to the question: "Where-with shall I come before the Lord?" embraces the same twofold emphasis:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Micah 6:8.)

And in similar vein Jesus answered the question: "Master, which is the great commandment in the law?" by saying,

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:36-40.)

From these statements, one concludes that belief, knowledge of religion, and participation in church life have little value in and of themselves. To be efficacious in life, they must lead one to love God and man. James knew this:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (James 2:19.)

And Paul knew the limitations of knowledge without love:

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. . . . For now we see through a glass, darkly; but then face to face: now I know in part; . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Corinthians 13: 2, 12, 13.)

Prophetic religion begins with a revelation to the founder which moves him to take action in behalf of fellowmen. Moses, standing before the burning bush, learned that he stood on holy ground and that God had called him because He had seen the affliction of Israel. Jesus spent forty days in the wilderness resisting temptation and being strengthened of His Father, and then "he went about doing good." The Apostle Paul had a confrontation with the Christ that changed his mind and action towards pagan and Christian. Joseph Smith beheld the Father and the Son, from which followed the restoration of the Gospel with its great emphasis on bringing to pass "the immortality and eternal life of man." Religion begins with a message from God that moves the prophet with concern for man.

As religions become institutionalized, the original divine message is often obscured by human interests. The original concern for God and man tends to be replaced by greater interest in organizational mat-

(Continued on following page.)

ters, in rituals, rites, outward performances, and in status roles. This is illustrated powerfully and poetically in the writings of Amos, Hosea, Micah, Isaiah, and Jeremiah. In their day, Jehovah's chosen people were practicing all the outward forms of religion at the appointed time and place, and at the same time, they were going merrily about their business of selling the poor into slavery for the price of a pair of shoes, falsifying weights and measures, mixing refuse with the wheat, oppressing widows and the fatherless, bribing judges in the court, drinking "wine in bowls and anoint[ing] themselves with the chief ointments," without being "grieved for the affliction of Joseph"—their fellow Israelites. (See Amos 6:6.)

No one has declared so forcefully the shallowness, the emptiness, and the hypocrisy of giving praise and honor to God through formalized religion, while at the same time ignoring and transgressing the moral obligations to fellowmen, as the writing prophets of Israel. Amos declared for Jehovah:

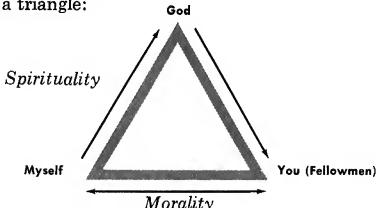
I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

But let judgment run down as waters, and righteousness as a mighty stream." (Amos 5:21-24.)

This is the heart of the prophetic message, repeated as the theme in a symphony. God is moral by nature, a Person of integrity and compassion. No man can serve such a Being acceptably unless he is practicing integrity and mercy in his relations with fellowmen.¹ This prophetic teaching has been called ethical monotheism. It may be illustrated with a triangle:



My vertical relationship to the Creator is spirituality—prayer, worship, praise, adoration, faith, trust. As I pray to Him, He is also equally concerned with my fellowmen. They, too, are His children, His work and glory, each one of them. How can the Lord hear my plea, when I am indifferent to or even causing the cries of the other of God's children to come before Him—all of them or any one of them? The horizontal line is morality.

¹Read for example Isaiah 1, Hosea 4, Micah 3, and Jeremiah 7.

In the teachings of a Micah, or Jesus, God is equally concerned with other men as He is with me—no more and no less. There is no way to honor God at the same time that we are dishonoring "the work of His hands." This fundamental teaching comes through the scriptures again and again. Let us illustrate: Amulek encourages his people to pray for their personal needs and then concludes:

... Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you if ye do not any of these things, behold, your prayer is vain, and availleth you nothing, and ye are as hypocrites who do deny the faith. (See Alma 34:28.)

John wrote in similar vein:

He that saith he is in the light, and hateth his brother, is in darkness. . . . (I John 2:9.)

APPLICATION TODAY

It is easy to talk general principles and to illustrate their application in ancient times. No one is deeply disturbed or moved by either approach. But when these scriptural proscriptions are translated into the idiom of today, then there may be defensiveness and trouble. Someone has said, "It is easy enough to love all men (in the abstract); the difficulty comes when we specialize."

In the twentieth century, society has become increasingly complex. Issues are neither simple nor clear. This we recognize. One cannot go by rules of a former age and simply give to the beggar and clothe the needy. Many problems of society must be approached in a way other than on a single, person-to-person basis. However, the basic philosophy, the fundamental emphasis taught through the ages, is still valid. To serve God, man must also serve his fellowmen. We may dispute the way but not the injunction to do so.

Hence, without in any sense wishing to judge individuals, we conclude this article by suggesting some of the social responsibilities of all who desire to "ascend unto the hill of the Lord." We cannot—any more than ancient Israel could—live religion in the privacy of our dwellings and chapels and ignore the effect of our conduct in the lives of others in the market places, schools, highways and byways.

Modern life tends to be coldly impersonal. Human beings, outside the intimate circle, become means to our ends, mere functions who perform

services in our behalf or who make us a profit. They may be mere statistics of the unemployed, persons killed this year on the highway or in Vietnam, students attending the state university or even those baptized in the Church. May we consider some areas of social concern in this age of de-personalization.

Honesty and Fair Dealing:

In this day of impersonal business relations—typified by the big corporation, supermarkets, service stations on the through-highway, and big government contracts—temptations to be dishonest and unconcerned about individuals are multiplied. People will cheat a stranger or profit unfairly from government but would never think of stealing from a neighbor. Speedometer readings are changed for resale purposes; income tax filings are incomplete; goods are marked up or brought in for a special clearance sale. Charges are sometimes made for services in terms of what the traffic will bear. Teachers, lawyers, and doctors are tempted to serve their own interests ahead of those of their clients.

Many of us need to sharpen our ethical and religious principles and then abide by them with rigor in business and professional activities. It is easy to live a double life—one in private relations and another in business.

Involvement in the Larger Community:

The Church, with its rich program of activity and lay leadership, tends to consume the leisure time of its active members. This in itself is a good thing. Where else can a person better serve God and man? However, we are also members of the larger society, citizens of the community, the state, the nation, and the world. Latter-day Saints need to be responsible citizens in this larger community as well as in their Church circles.

There is the need to study and discuss the social and political issues of the time on all levels of society, and also to become active in civic life. In the modern city there are scores of social agencies—e.g., family service, mental health centers, community service councils, which need active support of "grass-roots" citizens. Every adult Latter-day Saint, with some exceptions due to health and personal circumstances, ought to be rendering one fine service to his community, even as he should to his Church.

Human Rights:

The biggest problem in the world today, in the writer's judgment, even greater than communism, is the need of men of all races, cultures, and societies

to feel their own worth and dignity as human beings. Man has a long and shameful history of subjugating and humiliating his fellowman for economic, political, religious, racial, or other reasons.

In the name of religion and humanity, this practice must come to an end. Men may have superior talents, more possessions, and other advantages over each other, but they are not superior as persons. We are all children of the same earth and of the same Creator. God loves one as He does another. Can we do less? Every human being has the same need for food, clothing, shelter, and for love, self-respect, and creative self-expression. In the language of the Book of Mormon:

Think of your brethren like unto yourselves . . . the one being is as precious in his sight as the other. . . . (Jacob 2:17, 21.)

... For he [the Lord] doeth that which is good among the children of men . . . and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

It is my belief that white men are not superior to men of other races. On the whole, in the United States, white men have had the advantage of education and of political and economic power; but fundamentally all men are essentially alike in both their physical and spiritual inheritance—born of the same God and of the same earth.

What a reflection on a "Christian" nation that civil rights must be debated and legislated! If we had faith in Christ, we would be anxiously and voluntarily engaged in seeing that Hawaiians, Indians, Negroes, Orientals, and every other ethnic group of people in our midst had equal opportunity for education, culture, employment, and housing as we who are Caucasian. If we believed in the ethical monotheism of the prophets and the fatherhood of God and in the teachings of Jesus, legislation in this area would be as superfluous as painting the lily white.

Men are social beings. Brotherly love is the most basic law of the Gospel and of life. No matter what else we have, nor what position we hold in the Gospel and Church of Christ, if we have not love, "it profiteth us nothing." "By this shall men know that ye are my disciples, that ye have love one for another." To learn and practice love and justice among men should be our deepest concern as we commit and recommit ourselves to the love of God through Christ Jesus.

Daddy's Day

*Happy birthday to you,
Happy birthday to you,
Happy birthday, dear Daddy,
Happy birthday to you!*

Thus sings the family as they gather around Daddy on his special day. The tones might not be as full and melodic as an a cappella choir, but what is lacking in quality is made up in enthusiasm.

A special song, a special day, and another family tradition is being born. Home ties and traditions play an important part in our Latter-day Saint homes, and wise parents seize every opportunity to build ties that will insure love, harmony, joy, and happiness within the home. Special events and celebrations within the family group help to develop love and appreciation for others. They bring about a feeling of close relationship and unity in the home.

The planning and preparation for a birthday give endless opportunities for teaching. Kindness, sharing, love, giving, and respect for others are but a few of the qualities that can be taught. As the child participates in the festivities, these qualities become meaningful to him; and they are learned more readily.

(For Course 1, lesson of December 5, "Mother and Daddy Have Birthdays"; for Course 1a, lesson of October 17, "Our Families"; and of general interest.)



Presentation of gifts is highlight of Peter Poulsen's birthday, as Sister Poulsen and children (l. to r.) Kristin, Elizabeth, and Gregory, join in the excitement. Family belongs to Colonial Hills Ward, Hillside Stake.)

Mother gathers her little ones about her to talk with them and make plans for Daddy's special day. What a glorious opportunity to talk about things Daddy likes, things we can do to make him happy, ways we can help him and prove our love! During this conversation mother can do much to help the family appreciate Daddy and all of his wonderful qualities. Many decisions must be made. What kind of cake shall we have? What surprises shall we plan? What gifts shall we make? Who would like to help with the shopping?



Daddy is crowned "King for a Day" by family proclamation.



"Happy birthday, dear Daddy," sings the fond family.

The house fairly bursts with excitement as the big day approaches. Everyone is busy with preparations. Everyone has secrets to keep, but the family's great love for Daddy is no secret. The aroma of his favorite cake baking, the many whispered conversations, the rustle of wrapping paper, and most of all, his children's shining eyes, all indicate things to come.

The presentation of the gifts is a highlight of the celebration. On some birthdays it is one big gift from all the family, which all share in preparing and



Mother helps her family to make Daddy's favorite cake.

presenting. On another occasion each member may have his own individual package, wrapped as he would like it. Regardless of one or several gifts, the expression of love is the same. How good it makes everyone feel to do something nice for Daddy!

Was there ever anything as wonderful as Daddy's birthday cake with its colorful decorations and candles! How thrilling when the candles are lighted and the room is darkened! Once again the family sings the familiar "Happy Birthday!" How carefully everyone makes a wish for Daddy! How exciting to see if he can blow out all the candles with one try!

Daddy reigns supreme on "his day." His family is eager and anxious to please him. It is his day to choose, his day to have his "druthers." No one objects to anything he chooses and everyone is willing to abide his wishes. In this way the family truly expresses its great love and appreciation for the head of the house.

Daddy accepts graciously this outpouring of love and affection from his family. Even the tiniest member is included in his thank you. The smallest gift of all is equally admired and praised, for Daddy realizes the importance of the love and efforts of each of his children.

So—"Happy birthday, dear Daddy, Happy birthday to you."

—*Margaret Ipsom Kitto.*

Library File Reference: Family life.



How exciting to see if Daddy can blow out all the candles!



Kristin gets a "thank-you" kiss from her fond father.

He is blessed generously who gives generously of . . .

Time, Talents, and Tithing

BY ELDER LE GRAND RICHARDS OF THE COUNCIL OF THE TWELVE

It is reported that one of the Presidents of the United States made the statement that he considered the Mormon Church the greatest organization in the world for the development of the individual. We know that statement to be true. The Church gives each individual many opportunities to develop.

Development of Talent

Let us first consider the development of one's talents. Think of the opportunities afforded our young people to take active part in the auxiliaries and priesthood organizations, in Seminaries, Institutes, and Church schools; in 2½-minute talks in Sunday School and speaking in other public meetings; in administering the sacrament; in home teaching; in drama, public speaking, dance, and athletic activities of MIA, and in scouting.

Elder Oscar Kirkham once told of a minister in the East who was going to be absent from his congregation for a period, and he asked his scouts which of them could conduct his scout meeting during his absence. A Mormon boy in his troop volunteered. When the troop meeting was held, the Mormon boy asked for a volunteer to offer the opening prayer, and none responded. So he had to offer the prayer. He had to present the lesson, and he had the same experience in asking for a scout to close with prayer, so he had to do that also. The minister related this experience to Elder Kirkham and commented on the wonderful preparation for leadership we have.

During the war our soldiers were stationed on Santa Catalina Island off Los Angeles. A Catholic priest was sent there to conduct services for the boys of his faith. In a meeting of all the servicemen, he asked for volunteers to set up his altar ready to serve mass on Sunday. Three boys volunteered; and when their work was completed the priest said, "I will see you boys at mass in the morning."

One of the boys replied, "I guess not, Father." Then the Father wanted to know why, to which the Mormon boy replied, "Well, we are Mormon boys." Mormon boys are so accustomed to doing Church work that it was just natural for them to volunteer.

During the war, we were told by an officer that

(For Course 13, lessons of November 28 and December 5, "Payng the Bills"; for Course 17, lesson of November 14, "A Letter-day Saint's Worship"; for Course 29, lessons of October 31 and December 12, "Tithing" and "A World Religion"; and of general interest.)

Mormon boys were the only ones in the service who could hold their own meetings, do their own preaching and praying, and perform their own ordinances without the help of a chaplain.

Missionaries Blessed for Time Spent

We send our young men into the mission field as boys, and in two years or more they return as mature men. The value of this experience was beautifully stated by Elder Matthew Cowley in an address before the students of Brigham Young University. I quote: "As you have heard, I have been on two missions to New Zealand. I have attended two universities, and I will say now at the outset, if I had my life to live over again, and I had to choose between the missions to New Zealand and my education in two universities, I would select my missions to New Zealand from every standpoint; from the standpoint of education; from the standpoint of spiritual development; of character development, and every other angle of development that we might consider. I would not exchange one for the other for anything. And so, I am pleased to stand before you now, not as a lawyer, not as a college graduate, but as a missionary."¹

These experiences prepare our young men to be better husbands, better fathers, and better citizens; and our young women likewise are better prepared to be wives and intelligent mothers and to assist in the great work of the Church, particularly with the youth of Zion.

Our Earthly Possessions a Test

Not only are we taught to use our talents for the building of the Kingdom of God on the earth, and for the blessing of His children, and for the honor and glory of His holy name; but we are taught to give freely of our substance for the same purposes.

When Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (*Matthew 6:24*), He realized that in His Church there would have to be a principle to test people's faith, to see which they loved most: God or mammon.

¹Henry A. Smith, *Matthew Cowley, Man of Faith*; Bookcraft, Salt Lake City, Utah, 1954; page 203.

Therefore, before the Lord needed money for the building of His kingdom, He gave the law of sacrifice to Adam and his posterity. You remember that Abel's offering of the first of his flock was accepted of the Lord, while Cain's offering was rejected. These offerings were burnt offerings because the Lord did not need them for His church at that time, but Cain and Abel needed to be tested.

Consider now the experience of the rich young man who came to Jesus:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (Matthew 19:16, 17.)

Then Jesus enumerated most of the ten commandments, to which the young man replied,

... All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matthew 19:20-22.)

It should be noted that the rich young man asked, "... What good thing shall I do that I may have eternal life?" Then it was that Jesus told him to keep the commandments. When the young man informed Him that he had done this from his youth, Mark tells us that: "... Jesus beholding him loved him. . . ." (Mark 10:21.) How wonderful! Jesus loves every man who keeps the commandments, but Jesus tried to teach him the law of perfection.

I have always thought that this rich young man might have become one of the Saviour's chosen Twelve if he had had the faith to part with his earthly possessions in favor of his love for his Master. Everyone will have to be put to the test to prove which he loves most, God or mammon.

In the restoration of the Gospel to the Prophet Joseph Smith, the Lord gave to the Prophet the law of tithing in answer to his inquiry, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." Then, after giving the law of tithing, the Lord adds:

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. (Doctrine and Covenants 119:6.)

To the prophet Malachi, the Lord declared the time when He would send His messenger to prepare the way before Him, when He would come swiftly

to His temple in the latter days, and this messenger was to call His people back to the worship of the Lord and keeping of His commandments. Listen to the words of this prophet:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:7-12.)

Faithful Latter-day Saints have accepted this invitation from the Lord to return unto Him in the payment of their tithes and their offerings. They have realized the promised blessings that the Lord gave; and they are a blessed people and a delightsome land, choice above all other lands.

We read further in that same chapter:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Malachi 3:13-18.)

It is the writer's opinion that this is still referring to the observance of the law of tithing. So, in our youth program we required that the boys and girls should be full tithe-payers in order to get their individual awards. Not that we were particularly interested in increasing the income to the Church, but we wanted all young men and young women in Israel to have their names recorded in this book of remembrance, that they might be numbered among His jewels when He would come to claim His own.

THE Priesthood Genealogical Program of the Church for 1965-66 includes activity on the "Book of Remembrance." With the interest and activity this project has created and will yet create, it is well to become acquainted with some ideas on notekeeping and their application in the construction of a book of remembrance.

It should be emphasized that the book of remembrance, as recommended by the Priesthood Correlation Committee, is not a "personal diary," a "photo album," nor a "scrapbook"; rather, it is an acceptable record showing vital and ordinance information on the individual and on each of his direct ancestors and their family units.

There are literally hundreds of charts and forms for sale on the commercial market which purport to be necessary for a book of remembrance, but according to the standards of the priesthood program, the following charts and forms are considered essential:

1. A personal record sheet showing pertinent, vital, and ordinance information on the individual, with historical highlights of his life to date.
2. Pedigree charts showing the individual and his direct ancestors, with their identifying information.

(For Course 9, lesson of December 12, "A Leader Keeps a Record"; for Course 21, lesson of December 5, "Preservation of Notes and of general interest.")

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Beginning the Book of Remembrance

by Norman Edgar Wright*

"Our Book of Remembrance."
Brother and Sister Norman E. Wright explain value of this
precious record to sons (l. to r.) Joel, Craig, and Preston.

3. Family group sheets showing the individual and each direct ancestor, with vital and ordinance information for the family unit of each.

It is recognized that each person is an agent unto himself and that he may develop any type record he desires; but as good members of the Church, we should follow the direction of those in authority over us for better fulfilling our obligations. After accomplishing what we have been asked to do by the brethren, we are free to develop those projects of personal taste and desire as we are individually inspired to do.

It will readily be seen that the book of remembrance is a continuing project. We are never really finished but are constantly adding new information, verifying old, and negating certain existing information.

An article entitled, "Orderly Preservation of Research Notes," appeared in *The Instructor*, October, 1964, page 412; and the reader is referred to that article for fundamentals in notekeeping. For the present, we will concern ourselves with notekeeping in relation to the book of remembrance for better preservation of genealogical information.

It is suggested that the book of remembrance is more an "end result" than it is a notekeeping tool, but it can be used effectively for the preservation and filing of genealogical information. We actually gain genealogical facts from records and sources and then record them in the book of remembrance for future reference and for preservation. Different systems may be utilized in extracting and maintaining genealogical information, but finally we should file our results in pedigree and family group form in



Photo by Leo Perry.

the book of remembrance and at the same time have the temple ordinance work done. This implies that information in a book of remembrance should be well documented, with supporting information readily available.

Pedigree charts in the book of remembrance are not designed to contain supporting references in great detail; rather, they allow for documentation of a general nature only. The family group sheet is the document which should indicate the sources of information in detail. The recommended method of entering source, reference information on the family group sheet is given in Section 6 of the *Genealogical Instruction Manual* (1965 edition).

With the above information in mind, each individual should make good use of work copies of family group sheets and pedigree charts in his original searches. This information can be converted to the finished section of his book of remembrance when the facts have been sufficiently proved. We might add that a genealogical fact is established as correct when there is ample supporting evidence from reliable records and sources.

The following steps and procedures might profitably be followed by any individual who desires to initiate a book of remembrance for the preservation of family information; or for that matter, by any person who already has a considerable collection of genealogical material:

1. Initiate a work pedigree chart beginning with yourself as number one on chart one, and extend information on each line as far as possible from notes, extracts, clippings, and family sources at your disposal.

2. Initiate a work family group sheet for each union on the pedigree charts, consolidating all information which applies to the respective family unit.

The work pedigree chart will give a bird's eye view of what genealogical facts you have on each direct ancestor and may be used to define further research objectives. It may be corrected or changed as new information is located. The work family group sheet will provide for the listing of all essential, identifying information and ordinance data for each person in each family unit. This information, too, can be changed as new facts are determined from original searches.

Many researchers find it to their advantage to list pertinent genealogical facts which apply to members of the family group on the reverse side of the work sheet for the respective family unit. They list detailed bibliographic information with each entry so reference can be made thereto. Other researchers follow a practice of listing all genealogical facts located on note paper, and then they convert this to family group sheets at a later time. Each person

should use the system which best suits his situation, but he should document his statements and findings. The two work forms mentioned do provide us with an adequate tool to gather and record needed information. It is realized, however, that these are merely work forms; and the good researcher will want to verify, correct, and add new information to his collection from time to time. When he is satisfied as to the accuracy of the event or fact, he will then record the information in finished form in his book of remembrance.

The "white bond" pedigree charts and family group sheets should constitute the finished product. The information as recorded thereupon should be neatly and accurately listed according to such standards as are in use, and should be completed after research and verification of the facts have been made. The documentation of source information should be according to acceptable standards and should give any interested party direction toward checking the original source.

The individual book of remembrance then can serve as a research tool as well as a repository for the preservation of genealogical information. The work charts and forms are designed for temporary use and change, and the finished charts and forms provide a permanent record. You may not want to carry your finished collection with you as you conduct research; but rather, you might want to carry only the work set. When the day's efforts are over, you can convert such information as desired from the work forms to the finished forms.

It is emphasized that the individual should have: (1) his own personal record sheet, (2) pedigree charts showing his direct ancestry, and (3) family group sheets showing the family units of each ancestor. It is the family organization's responsibility to maintain a record of all known relatives, including collateral lines. This master collection can well serve as a clearing house for research and temple work in the family and can be a source of inspiration for interested members.

The program of genealogical research and temple work is too big for one individual. It needs the help and assistance of every member of the family in the way that the Lord has blessed and inspired each of us. To one it may be the searching of original records and sources with success, while to another it might be the ability to write a family history. Still, to another, it might be the ability to accumulate money which is so essential in this program. Whatever gift or inspiration you might have, put forth a fair share toward this important and interesting work. It is only through the combined efforts of all of us that salvation and exaltation may be realized.



*Tenth Article in the
Family Home Evening Series*

WHOSE IDEA IS THIS?

by Reed H. Bradford

The parents of a 22-year-old boy were emotionally upset and sorrowful. They were earnestly seeking help to solve a problem involving him. He had announced to them that he was going to marry a girl of whom they very much disapproved. For a long time they explained the reasons for their disapproval and stated further that they had pointed these out to their son on many occasions.

"I cannot understand it," said the mother. "When he was growing up, he always listened to our counsel. Now he is completely ignoring it. Why?"

The son was called in and asked if he felt inclined to talk about the problem. He replied that he very much wanted to explain his own position. Over the course of many interviews, one aspect of the situation became clear.

"All throughout my life," he said, "my parents have told me how I should behave. Oh, I know that

their intentions have been good; I know they want the best for me. But whenever I have held to a position which was different from theirs, they have made me feel guilty. They gave me the impression that since they were my parents and had more knowledge and experience, I should accept their ideas. Otherwise I would not be honoring them.

"As I grew into my teen years, I began to resent my inability to present my own views and have them seriously considered. This time I have decided to go ahead and carry out my own decision even though I know they don't agree with it."

She had excellent intellectual ability. She demonstrated an insight into complicated aspects of difficult problems. But it was very evident to many members of the class that she was defensive and did not listen to other points of view. Not really. She always seemed to be trying to impose on others her own way of looking at things.

A wise counselor was able to help her see what she was doing. One day after she had gained new understanding of how she was affecting others, she remarked that perhaps one reason she had been so defensive and had often attempted to impose her ideas on others was because of her relationship with her mother. "I think I can honestly say that I never remember my mother ever admitting she was wrong. As the years passed by, this caused increased resentment in me, and I found myself not listening to her. Neither did I consult her to gain her counsel. In rejecting her I also rejected her ideas, even though many of them were sound, I'm sure."

The Gospel teaches that each individual is a sacred personality and a child of his Heavenly Father. Our attitude toward others should be to help them become more like God. In the final analysis, they can only achieve this end if they have the opportunity to become involved in experiences designed to allow them to grow. Parents' example in the home can help their children to understand the kind of marriage and family life that is to be desired. In the Family Home Evening important principles of successful marriage and family life can be discussed. But in a parent's relationships with his children, there is a line which he does not cross. He does not give his children the impression that something is being forced upon them. Rather, children are given every opportunity to express their

(For Course 13, lesson of November 21, "Responsibility"; for Course 25, lessons of November 21 and 28, "Discipline"; and of general interest in Family Home Evening lessons.)

views, to consider various aspects of a question. They are taught to manage their emotions so that the Holy Ghost and their own abilities to reason might play a major role in their lives. In the first case mentioned above, the young man's desire to exercise his free will and be responsible for his own decisions was so great that he was reacting almost solely upon the basis of emotion. He was blinded to many of the characteristics of the girl he proposed to marry. The more his parents pointed them out to him, the more he refused to see them.

Parents can do many things to involve their children in growth experiences. The following are some of them:

1. Give children responsibility commensurate with their age, knowledge, wisdom, and experience. It is appropriate for a child to conduct Family Home Evening under the direction of the father or other person presiding.

One set of parents takes the family with them when they go shopping and assign some of the children the responsibility of finding the best bargains. These children are learning a skill that will serve them well when they themselves marry.

A son in one family complained about having his father cut his hair. His father provided an opportunity for the boy to earn his own money and told him that now he could arrange to have his hair cut by the barber. But the son had to work hard for his money; and since he wanted it to buy some important things, he concluded that it would be better to "let" his father cut his hair.

2. Challenge a child concerning the meaning of a principle. A teacher in one of the Church organizations began asking her students the meaning of The Articles of Faith. She was surprised to find that although the students could repeat them all from memory, they had very little understanding of what these standard doctrines meant. She asked the students to discuss these important bases of the Gospel with their parents. The parents began to consider them at appropriate times. One useful method for doing this was through role playing. The parents would assume the role of nonmembers of the Church and would ask their children all kinds of questions about the fundamental principles of the Gospel.

3. Let children begin to assume the responsibility for the consequences of their decisions. One young girl wanted her parents to tell her which junior high school she should attend after she had

graduated from elementary school. Her parents were willing to help her analyze the situation, but they then indicated to her that she was old enough to make this decision. They refused to tell her what she should do. Three years later she thanked them. "I can see now that I grew a great deal as a result of having to think the matter through," she said.

4. Share with them some of the problems and decisions with which the parents are faced. A question such as, "What do you think we should do?" will cause the child to develop a sympathy for his parents.

• • •

President Lorenzo Snow said: "We must learn to rule ourselves and not rule too much over others, nor seek to do that which we cannot do. Some men try to make their wives and children do right faster than the Lord could if He were here Himself. There is no need to fret if this cannot be done."

When an individual feels that a given idea is "my" or "our" idea, he is more likely to give it his support. The Lord, being aware of this principle, warned priesthood members not "to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness . . ." (Doctrine and Covenants 121:37.) Rather, all our efforts should attempt to enlighten the individual and help him understand the principle and that it will bring him everlasting joy to apply it in his life. Following is an illustration of kindness:

June, July and August are months when children are especially tempted to pick the neighbor's flowers. I think this problem is common almost everywhere.

My young son was always the first offender of the season, but I am happy to say it only took one thoughtful neighbor to make him see the joy of watching a flower grow from a bud, right on to a full bloom, and in just this way he transformed my little flower thief into a nature lover.

It happened last summer when my son came home with his little fist full of tulips. He "just found them" was his story. A quick search of the neighborhood and I located the source. I immediately sent him back alone to face his first real problem in life, and in an hour he returned; clutched in his hands was a box full of tiny, pink flowers, earth and all. My kind neighbor had dug up a plant and had given Joel all the instructions for resetting it. Then he explained to Joel that no one should touch it, that he was the sole owner of this tiny, precious plant.

I will forever be grateful for this gentle, thoughtful lecture. Joel now each year has his own plants and never picks a flower from them. I also have a selection of flowers just waiting for some small flower thief. I even have the box and shovel ready, and in that same gentle way my son was taught, I hope to teach other little children.²

²Quoted from the *Deseret News* Church Section, June 26, 1965.
²Mrs. Edwin Kinder, *Woman's Day*, July, 1965, page 4.

WHY AND WHY NOT?

Junior
Sunday
School



WHY ARE CHILDREN'S BIRTHDAYS NOT RECOGNIZED IN JUNIOR SUNDAY SCHOOL WORSHIP SERVICE?

A child's birthday is a very special occasion to him and warrants personal attention from his close associates. Most homes recognize this opportunity and plan some happy event for the day. The Primary Association, too, in its outlined program, provides an outstanding opportunity for a child to be honored by his associates as they sing to him, and for him

to honor himself in a generous act of "birthday pennies" for a worthy cause.

In recognition of these two fine experiences which most children have each birthday, and because Junior Sunday School is a worship service on the Sabbath, no regular birthday observation is planned in its program. Class teachers will make the best contribution as they quietly join with the child in the joy of his growing up and weave this significance into the lesson presentation.

Devotional exercises are planned as a full program of worship for children and will meet the needs of young members of the Church best when they are kept on this plane. Any focus on a child's birthday could be made in mentioning his developing abilities of performance or in announcing his baptism, as with the 8-year-old.

Thoughtful coordinators, as they plan with class teachers, will find satisfying ways to note with children that growing up means growing in responsibility.

—Junior Sunday School Committee.

Library File Reference: Sunday Schools—Mormon—Junior Sunday School.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, you may quote code numbers on the chart which interest you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

SUNDAY SCHOOL COURSE NUMBER														
Dec.	1	1a	3	5	7	9	11	13	15	17	21	25	27	29
5		63-9-312	59-9-292	57-9-274 60-1-3	59-6-207 61-8-267 63-11-382	63-9-312 314 63-10-344 346 64-2-49	59-9-286 61-10-356	63-10-375 63-11-386	65-1-Cs	61-10-330	63-10-373 64-10-412 60-11-372	60-5-163 60-10-108 60-11-372	57-8-230 58-6-Cs 58-7-Cs	59-8-254 59-9-Cs 59-10-345 61-10-330 64-2-61
12	62-10-359 Fbs	61-10-327	61-10-348	63-10-361 63-10-359 Fbs	59-6-207 63-10-Cs 63-11-382	59-8-280 59-9-304 61-10-338 64-9-Cover	61-10-356	59-9-303		64-1-35	63-9-333 63-7-268 Isbc	58-6-Cs 58-7-Cs	59-9-284 61-10-298, 328, 357 62-11-374 63-9-314 63-10-348 64-1-26, 35	
19	56-12-Cs 63-10-361	56-12-Cs 59-9-292	56-12-Cs 61-9-318	56-12-Cs 61-9-303 61-10-333	61-9-318 61-10-359 Fbs	59-9-292 59-9-303 63-10-359	59-9-292 61-9-293 61-10-328	59-8-288 61-7-248 63-8-274, 286 Fbs 63-10-348	59-9-292		59-9-292 62-3-Isbc		59-9-292	
26	61-10-333	63-10-359 Fbs	61-10-333	61-9-294 61-10-348 63-9-305	61-3-Isbc				59-9-Isbc 61-10-298	63-4-126 63-8-275		62-3-Isbc		

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Jonah

BY HAZEL W. LEWIS

To many scholars of the Bible, the story of Jonah is an allegory. "Jonah stands for Israel, intended from the first by God to be the missionary people to the rest of mankind, but refusing to recognize its destiny. The swallowing of Jonah by the fish represents the captivity, the deliverance, the return from exile."¹

One of the most beautiful passages in the book of *Jonah* is his song of deliverance. It describes the terrible horror of the sea that the inland people of that time felt.

The message of this story is most impressive. To God all individuals are important and precious. He is no respecter of persons.

THE STORY

The Lord commanded Jonah, a prophet from Israel, to go to Nineveh, a city of wickedness, and "cry against it; for their wickedness is come up before me." (*Jonah* 1:2.)

Now the people of Nineveh, capital of Assyria, did not believe in God. They worshiped idols. The thousands and thousands of people who lived behind the big walls of the city were gradually getting more wicked, until the Lord thought He might have to destroy them all. The people of Nineveh did not like the people of Israel, nor did they have any sympathy for Israel's religion.

Jonah disliked the Ninevites because he thought all the Lord's blessings should be given to Israel. Perhaps he feared that the Lord *might* spare them if they changed their evil ways.

So Jonah disobeyed the Lord. Instead of going east to Nineveh, as commanded, he went west to Joppa, a big seaport city. There he found a ship going to Tarshish. He paid his fare and boarded the ship.

The Lord caused a great wind to come upon the sea. The tempest was so great that the ship was in danger of being demolished. The sailors became afraid, and each prayed to his own god to save him. They threw many things into the sea to lighten the load of their ship.

Now Jonah had gone down into the inner part of the ship, laid down, and was fast asleep during the storm. Perhaps he felt peaceful and safe, thinking he was far away from the Lord.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. (Jonah 1:6.)

Then the sailors decided to cast lots to see which one of the passengers had caused the storm to come upon them. The lot fell upon Jonah. Then they began to ask him questions about his background.

¹ J. R. Dummelow, *The One Volume Bible Commentary*; Macmillan Company, New York, N. Y., 1958; p. 576.

(Concluded on opposite back of picture.)



©

JONAH

From a painting by
J. J. Tissot

Courtesy, The
Jewish Museum, N.Y.C.

Reproduced by The Anderson
Art Publishing Company



Jonah

THE STORY (Concluded)

What is your occupation? Where do you come from? What is your country? And of what people are you?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. (Jonah 1:9.)

The sailors were now very frightened. They wanted to know what he had done and why he was fleeing from the Lord.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?...

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. (Jonah 1:11, 12.)

The men were concerned and worried about doing as Jonah had asked. They did not want his death upon their consciences. So they rowed even harder, trying to bring the ship to shore, but the storm became more furious than ever.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us his innocent blood. . . . (Jonah 1:14.)

So they took Jonah and threw him into the sea and the sea calmed down. Then the men feared the Lord, and they offered a sacrifice to God.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Jonah 1:17.)

Then Jonah prayed unto the Lord his God out of the fish's belly. . . .

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. (Jonah 2:1, 10.)

Then the Lord spoke to Jonah a second time and asked him to go to Nineveh and give the people His message. This time Jonah obeyed the Lord. He started for Nineveh, the great city. After he arrived there, he said to the people, ". . . yet forty days, and Nineveh shall be overthrown." (Jonah 3:4.) The people who had heard Jonah were afraid and started to repent and believe in God. They proclaimed a fast, and rich and poor alike put on sackcloth.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. (Jonah 3:6.)

Then the king made a proclamation stating that neither man nor beast should eat or drink water, but that they should be covered with sackcloth. He told them that all should turn from their evil ways, and that by doing so God might repent and turn from his anger, and thus they would not perish.

When God saw that many people had repented and turned from their evil ways, his heart softened toward them.

This made Jonah angry. He went out of the city and made a booth for himself, which was a rather rough

shelter of poles and leaves. He waited to see what would happen to the city. It was not destroyed as he had foretold. Jonah's pride was probably wounded because his words were proved false. People would think him a false prophet. The people of Nineveh whom he hated and who were the enemies of his nation were not to be destroyed.

Jonah did not want to go back to his people. He thought it would be better for him to die. Then the Lord decided it was time for Him to teach Jonah a lesson. The Lord caused a gourd to grow to give him shade. The next day a worm attacked the plant, and it withered. When the sun rose it beat down on Jonah's head and he became faint and wished that he might die. He felt sorry for himself and for the plant that had come up so quickly, only to wither away.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow . . . and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? (Jonah 4:10, 11.)

In other words, the Lord was trying to point out to Jonah that if he felt sorry for a gourd, even though he had not planted "or cared for it," why should not the Lord have compassion on those whom he had created and who were trying to learn right from wrong?

ABOUT THE PICTURE

Jonah's deliverance from the big fish is the subject of the centerspread picture.

The artist Tissot has done a masterful piece of work showing Jonah's deliverance. The expression on Jonah's hollow-cheeked face shows that he has suffered, yet one sees there an expression of relief for his deliverance.

His arms, legs, and torso are muscular, strong, and agile. No damage seems to have been done to his body during the ordeal. But there is no question about his suffering great mental anguish.

The pose of his body, with arms outstretched, would indicate great relief that he has been freed from his enemy, the fish. Perhaps he is thinking how his prayer was really answered. For it was while he was in the belly of the big fish that he cried out for deliverance wherein he said,

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." (Jonah 2:9.)

References:

Elie E. Egermeier, *Egermeier's Bible Story Book*; The Warner Press, Anderson, Indiana, 1947; "The Prophet Who Tried to Run Away From God."

Marion G. Merkley and Gordon B. Hinckley, *Leaders of the Scriptures*; published by Deseret Sunday School Union Board, Salt Lake City, Utah, 1947; "Jonah, the Wilful."

(For Course 5, lesson of November 7, "Jonah"; for Course 13, lesson of December 19, "My Brother's Keeper"; for Course 17, lesson of November 21, "Salvation Available to All"; for Course 25, lessons of November 21 and 28, "Discipline"; to support Family Home Evening lessons 40 and 42; and of general interest.)

LIBRARY FILE REFERENCE: Jonah.

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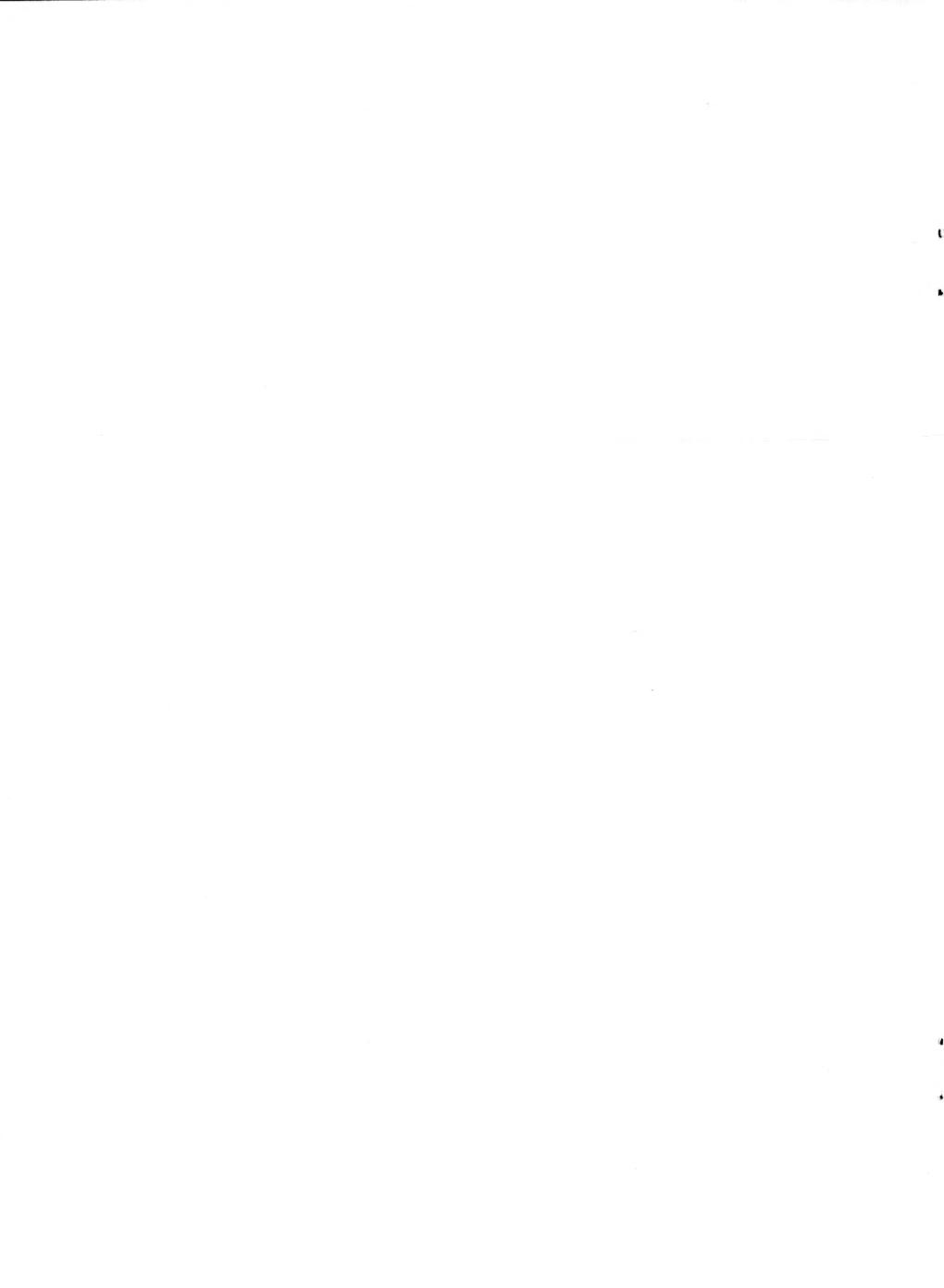
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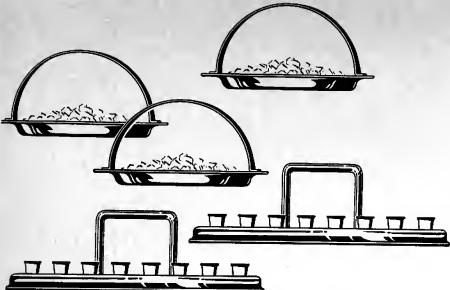


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The Sacrament is a Covenant and a Promise

A Flannelboard Story by Marie F. Felt

Have you ever had to be reminded by your mother or father of something you should have done? Some of us need to be reminded often of this, and of the reasons why. In the case of Jesus, He knew that we would need frequent reminding of who had sent Him to this earth, why He had come, and of the many and great lessons that He taught while He was here. It was for this reason that He gave us the sacrament. This we partake of each Sunday, both in Sunday School and in sacrament meeting.

It was Jesus who first "took bread, and blessed, and brake it," and gave it to His disciples on the evening just prior to His arrest and crucifixion. Then He said to them: ". . . Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." (Mark 14:22, 23.) Then He told them to do this often in remembrance of Him. (For a more complete account of this, plus the flannelboard figures to illustrate, see the center spread in *The Instructor*, June 1960. [End of Scene I.]

But the disciples who were there at this last supper in Jerusalem were not the only ones to be given this reminder. Far across the ocean the Nephites who had left Jerusalem 600 years before Christ was born were later given this reminder, too.

It was in the land Bountiful, somewhere in the Americas; and as a great multitude was gathered about the temple conversing about Jesus, they heard a voice. They heard it a second and again a third time. It was God, the Father, introducing His Son, Jesus Christ to them. This is what He said, "Behold my Beloved Son, in whom I am well pleased,

(For Course 3, lesson of December 12, "The Sacrament Is in Remembrance of Jesus"; for Course 5, lesson of December 26, "The Sacrament Is a Reminder"; to support Family Home Evening lessons 28 and 39; and of general interest.)

in whom I have glorified my name—hear ye him." (3 *Nephi* 11:7.) And as the multitude looked toward heaven, they saw Jesus descending, and He came down and stood in their midst.

Then He stretched forth His hand and spoke to them, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 *Nephi* 11:10.)

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven." (3 *Nephi* 11:12.) [End of Scene II.]

Then Jesus spoke to them, inviting them to come and thrust their hands into His side and see the prints of the nails in His hands and His feet. "And . . . the multitude went forth . . . and this they did do. . ." (3 *Nephi* 11:15.) [End of Scene III.]

After spending much time with them, preaching to them and telling them of the things that God wanted them to do, He ordained men to the priesthood that they might have authority to do things in His name. Then He said, ". . . And to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

"And this shall ye always observe to do, even as I have broken bread and blessed it and given it unto you.

"And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

"And it came to pass that when He said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

"And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you." (3 *Nephi* 18:5-10.) [End of Scene IV.]

Many, many years later, God, the Father, and His Son, Jesus Christ, appeared to Joseph Smith here in America and restored the Gospel to this earth. Later it was revealed to the young Prophet that the sacrament as Jesus had introduced it to his disciples in Jerusalem and to the Nephites living on the American continent, should become a part of our

(Concluded on following page.)

THE SACRAMENT IS A COVENANT AND A PROMISE (Concluded from preceding page.)

worship service in these latter days. He even gave to him the same prayers to be said, as the sacrament is blessed, as He had the Nephites when He was with them.

These prayers we hear every Sunday, both at Sunday School and at sacrament meeting. This is what they say—Read from Doctrine and Covenants 20:77 and 79. [End of Scene V.]

So that we will understand just what these prayers mean and what we are doing when we partake of the sacrament, President David O. McKay, our Prophet, has instructed us in this. He says that when we say "O God the Eternal Father," it is an acknowledgement on the part of each one of us that the Lord is present; at least His Spirit is in possible communication with the spirit of each one of us who seek Him. A most reverent attitude should be maintained during the administration of the sacrament. Everyone present should think of Jesus' life and what He has done for us.

He tells us, too, that all who partake of the sacrament are saying that they are willing to obey the commandments of God; that they will always remember Him and do all that He teaches us to do.

If we do this, it means that we will always be honest; we will always tell the truth; we will not be selfish; we will be good workers, and we will not curse or swear when we speak. We will treat all men as our brothers. If we do all these things, not only on Sunday but every day of the week, we will be happy; and the Lord will love and bless us.

Each Sunday as we go to Sunday School and sacrament meeting, and partake of the Sacrament, we will be reminded of all that Jesus did for us and the ways in which we can show Jesus that we love Him and God, our Father. It will help us to be strong and full of courage to do the right things, always, every day of the week. [End of Scene VI.]

Library File Reference: Sacrament.

How To Present the Flannelboard Story:

Characters and props needed for the presentation are:

For the characters needed for the story of the Last Supper, see *The Instructor*, June 1960; or May, 1965. Jesus, in upright position. (BM 74.)

A few people came to see His wounds. (BM 75.) (Extra figures found in *The Instructor*, November and December, 1959.)

Nephite people are seated as the sacrament is passed to them. (BM 76.)

Sacrament goblet and bread tray. (BM 77.)

Two priests kneeling. (ML 42.)

Little children seated, facing the priests and the sacrament table. Their eyes are closed, and their heads are bowed. (ML 43.)

Deacon passing the sacrament. (ML 44.)

Little children seated, with arms folded, except some

who are receiving the sacrament. They are thinking of what partaking of the sacrament means. (ML 45.)

Order of Episodes:

SCENE I:

Scenery: The upper room where the Lord's Supper is being held.

Action: Jesus is seen with His disciples at the table. He gives them broken bread and wine which are symbolic of his flesh and blood. He tells them to partake of these often in remembrance of Him. See *The Instructor*, June 1960.

SCENE II:

Scenery: Outdoor scene in the land Bountiful. The temple is seen in the background.

Action: A multitude of Nephites are before the Temple. They hear a voice, then see Jesus descending. (Teachers may show center spread picture, "Jesus Christ Appearing to the Nephite people," *The Instructor*, December, 1962.)

SCENE III:

Scenery: Same as Scene II.

Action: As multitude look on, a few people step forward to see Jesus' wounds.

SCENE IV:

Scenery: Same as Scene III.

Action: Nephite people partake of the sacrament.

SCENE V:

Scenery: An interior scene of a ward chapel.

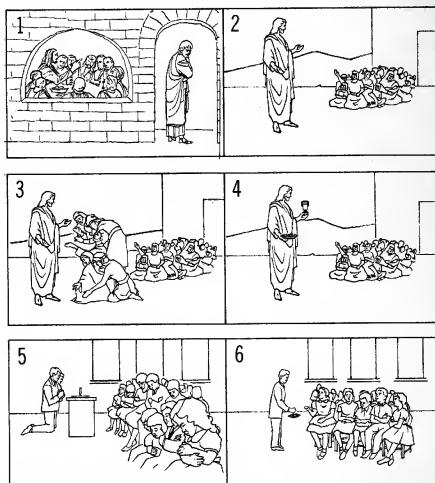
Action: Two priests are officiating at the sacrament table. Little children are seated facing them, with eyes closed and hands bowed, as they listen to the prayers being said.

SCENE VI:

Scenery: Same as Scene V.

Action: Children are seated erect. The sacrament is being passed by deacons. Children are thinking what it means to partake of the sacrament.

Order of Flannelboard Scenes



FAITH, HOPE, AND CHARITY

by Chauncey C. Riddle*

As the Prophet Moroni was completing his message to the people of the latter days, he found it expedient in the Lord to include in his record some of the choice teachings of his father, Mormon. One of these specially preserved sermons is concerned with faith, hope, and charity, the three great virtues of the sons and daughters of God.

The foundation of all righteousness, Mormon emphasizes, is faith in the Lord Jesus Christ. The Lord blesses men with knowledge of His will; this makes faith possible.

And behold, there were divers ways that he [God] did manifest things unto the children of men, which were good; and all things which are good cometh of Christ. . . . (Moroni 7:24.)

Men who delight in righteousness believe God when they receive instruction from Him. Belief in the words of Christ enables them to act in faith, to carry out the instructions of God. As men obey God, the fruits of righteousness abound in their lives.

Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing. . . . (Moroni 7:25.)

One of the blessings consequent to faith in Christ is to be able to have hope, Mormon tells us. If we have kept the commandments of God, we then become heirs to the promises, and we can rightfully anticipate blessings from God:

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise. (Moroni 7:41.)

Those who see with the eye of faith look forward in hope to the overcoming of all of their personal problems. Putting their trust in the Saviour, they strive to obey Him in all things, hoping for the time when every bad habit, every false notion, every evil desire, every thoughtless moment will have been subdued. They hope for strength to resist temptation, for help to avoid error, for courage to face adversity,

for power to bring to pass much righteousness. Their hope is a bright, vitalizing, liberating power, for they know in whom they trust:

. . . Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you. (Moroni 7:26.)

Not only the personal but also the social problems of mankind are lightened through hope in Christ. He who mourns the tyranny in human history can hope for the reign of Him whose right it is to rule, knowing that righteousness will triumph over evil. He sees a day when men will serve God, not mammon—the time of true brotherhood, real peace, and genuine prosperity for all. He sees order in homes, love in families, and consideration and kindness for all. He hopes for the new world which is to be built upon the ashes of the old.

But the greatest hope of the servant of God is not for this life. That hope is for eternity, where God and the angels dwell, where Satan is bound forever. He hopes for the perpetuity of the family wherein he and his dear wife, his parents, and his children can live and serve together in freedom and love forever. He hopes to gaze unashamedly into the face of the great Being who gave His all for mankind. He hopes to do the works of righteousness and godliness always. Thus, if a man has faith, he can have hope; if he has hope, then he can endure the trials of the world unto the salvation of his soul.

When a man has this faith and hope in Christ, Mormon emphasizes, then he can have and needs to have the greatest of all virtues, which is charity, the pure love of Christ. This pure love is a gift from God through His Holy Spirit, which gift comes to all who seek it through faith. No man can love purely except he be taught how to do so by God; no one can return good for evil always, as pure love demands, except he has a hope in Christ. This virtue is so important that if his faith and hope do not lead him to that pure love, then he is nothing. That love is the bond which Elijah spoke of which

(Concluded on page 405)

*Chauncey C. Riddle is a professor of philosophy and chairman of the Department of Graduate Studies in Religious Instruction at Brigham Young University. He obtained his B.S. in 1947 from BYU and both his M.A. in 1951 and Ph.D. in 1958 from Columbia University. He presently serves on the high council of Sharon (Utah) Stake. His wife is the former Bertha Allred. They have eight children.

(For Course 15, lesson of December 12, "Moroni's Farewell"; for Course 17, lesson of November 21, "Salvation Available to All"; of general interest to Courses 9, 13, 27, and 29; to support Family Home Evening lesson 40; and of general interest.)

Superintendents



A Tribute to Junior Sunday School Coordinators

Devoted, industrious, and religious officers and teachers spend hours each week in preparation for and conduct of the almost 6,000 smooth - running Sunday Schools in the Church. They deserve commendation. In this issue we wish to mention one group especially: Junior Sunday School coordinators.

Each coordinator is at one time an executive, a teacher-trainer, and a diplomat. She suggests names of prospective teachers to the superintendent for consideration and call by the bishopric. Both she and the assistant superintendent visit teachers and classes each Sunday, but generally the assistant superintendent's suggestions for improvement of classroom teaching are brought to the teachers' attention by the coordinator. It is the coordinator who frequently calls special group meetings of Junior Sunday School teachers to prepare lessons jointly for future Sundays. It is the coordinator who generally conducts the worship service of the Junior Sunday School after the assistant superintendent, representing the priesthood authority, has greeted chil-

dren and turned the exercises over to her. It is the coordinator who is able, far better than most men, to understand problems of small children and to be understood by them. She knows when John is ready to offer a prayer or an inspirational verse, and when it would be inadvisable to call on Mary. She senses how important security is to children, and how to give it to them. She reaches out and receives the children's love and confidence, making Sunday School a happier experience, and leaving children with a desire to return each week.

The superintendency is in charge of Senior and Junior Sunday Schools, and one of the superintendent's suggestions for improvement of classroom teaching are brought to the teachers' attention by the coordinator. It is the coordinator who frequently calls special group meetings of Junior Sunday School teachers to prepare lessons jointly for future Sundays. It is the coordinator who generally conducts the worship service of the Junior Sunday School after the assistant superintendent, representing the priesthood authority, has greeted chil-

Some superintendents find it advisable to invite the coordinator to attend weekly council meetings from time to time.

Whether or not the coordinator is a mother in her own home, she is a mother by adoption every Sunday morning. She is faithful, tactful, loving, hardworking, and always pleasant. It is she who has made one of the greatest contributions to the success of Junior Sunday School.

—*Superintendent
David Lawrence McKay.*

COMING EVENTS

*Oct. 1-3, 1965
Semi-annual
General Conference*

• • •
Oct. 3, 1965

*Semi-annual Sunday
School Conference*

• • •
*Dec. 19, 1965
Christmas
Worship Service*

The Deseret Sunday School Union

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Answers to Your Questions

Announcing Participants' Names

Q. When does the conducting member of the superintendency announce the names of those participating in the exercises: that is, the one offering the opening prayer, the 2½-minute speakers, visiting authorities, etc?

—*Sunday School Semi-annual General Conference.*

A. Whenever possible the names of those participating in the worship service should be placed on the bulletin board, in the ward calendar, or on printed leaflets, instead of being given orally. Otherwise, in a brief announcement after the devotional prelude, the names of those participating, as well as recognition of visiting authorities, can be made. (See *The Sunday School Handbook 1964*, page 31.)

Announcing Hymn Numbers

Q. When does the conducting member of the superintendency announce the numbers of the hymns to be sung?

A. Never. Hymnbooks should be distributed, and numbers of the hymns should be placed on the bulletin board before the begin-

ning of the devotional prelude. (See *Handbook*, pages 24 and 31.)

Talk Responsibilities

Q. Who is in charge of the 2½-minute talks?

A. The superintendency makes the assignments to the classes; thenceforth the teachers involved have the responsibility. Two-and-one-half-minute talks should be frequent exercises as part of the lesson preparation in classes. (See *Handbook*, page 50.)

Frequency of Preparation Meetings

Q. When may stake preparation meetings be held quarterly?

A. Quarterly preparation meetings have been tried many times throughout the Church and are still being used in those places where travel and other conditions make monthly assemblies a hardship. In every stake where monthly meetings are possible, we have found that the quarterly preparation meeting is a poor substitute for the monthly meeting. The detailed help which the monthly preparation meeting can give teachers is not possible in only four meetings per year.

—*General Superintendency.*

Memorized Recitations

For Dec. 5, 1965

Scriptures listed below should be memorized by students from Courses 7 and 13 during October and November. Students should then recite, in unison, passages for their respective class during the Sunday School worship service of Dec. 5, 1965.

COURSE 7:

(These verses are a popular aphorism applying to faith.)

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

“But wilt thou know, O vain man, that faith without works is dead?”

—*James 2:19, 20.*

COURSE 13:

(On the Isle of Patmos John saw and recorded the last judgment of the dead.)

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

—*Revelation 20:12.*

FAITH, HOPE, AND CHARITY (Concluded from page 403.)

would keep the earth from being utterly wasted. It is the ultimate power of the holy priesthood and the highest fruit of its ordinances. That love is the only motivation sufficient to enable a man or woman to overcome all things. It is a pure, selfless love for God and for one's fellowmen, and through it comes the joy for which man was created.

In answer to the question “What does it mean to seek first the kingdom of God and his righteousness?” we might well answer that it means to attain a fulness of faith, hope, and charity, through the laws and ordinances of the Gospel. We are much

indebted to Mormon and Moroni for preserving for us these precious teachings, and we could well heed Mormon's plea:

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen. (Moroni 7:48.)

Library File Reference: Charity.



Jesus' Use of Illustrations

*Sixth Teacher Improvement Article
In the Series
"Jesus, the Master Teacher"*

by Lowell L. Bennion

Art by Dale Kilbourn.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:24-27.)

Turn where you will in the Gospels, even in the more theological and profound Gospel of John, you live and move in the world of nature:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30.)

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow: And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith as they sprang up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (Matthew 13:3-8.)

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. (Matthew 4:18, 19.)

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together,

In the previous article of this series it was noted that Jesus used a masculine vocabulary—words which symbolized things we could “touch and see.” The concreteness and vividness of His teaching was further enhanced by His many illustrations drawn from nature and human nature. He seldom left His hearers in a world of abstraction or generality but tied His ideas to things they could feel, see, or do. This is one reason His teachings are memorable through the centuries.

Illustrations from Nature

Jesus grew up in the village of Nazareth which was nestled in the hills. Below Him lay the plain of Esdraelon, and not far away the beloved Sea of Galilee. Hardly anything stood between Him and this lovely world of nature which He and the Father had created. He spent most of His brief life among villagers. It is obvious from His teachings that He spoke their language, drawing richly from His observation of nature. Note, for example, how vividly He illustrates the supremacy of the spiritual over the material things of life in His Sermon on the Mount:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they? . . . Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (Matthew 6:25, 26, 30. Read also Matthew 6:19-34.)

Again, in summarizing His thought, persuading men to live His teachings, He translates Gospel living into houses built upon rock and sand:

as a hen doth gather her brood under her wings, and ye would not! (Luke 13:34.)

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. (Matthew 13:31-32.)

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. (Matthew 13:33.)

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:35.)

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

Illustrations from Human Nature

Jesus not only observed nature but human nature as well. His parables and sayings reveal His keen perception of man's thought and motivation. When, for example, His chosen disciples were disputing over which would be greatest in Christ's kingdom, the Saviour turned to a child—tangible and real—and said:

... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matthew 18:3, 4.)

Jesus was quick to discern hypocrisy in the self-righteousness of scribes and Pharisees:

Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. (Luke 11:43.)

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. (Luke 20:46, 47.)

In the Good Samaritan story, He observed that the self-righteous look away from the man in need, while the despised come to his rescue. (Luke 10.)

To inspire men not to be covetous, He chose to

talk about a man—known in every age and country—who built bigger and bigger barns to contain all his increase only to die before he could enjoy the same. (Luke 12:13-21.)

Application

Questions:

1. Relate a teaching which you remember because it was made concrete and memorable through illustration.
2. What are the values of illustrating the Gospel?
3. Give one example of an illustration you plan to use in teaching a lesson in the coming month.

The writer, as a boy of 12, had a Sunday School teacher who taught by experience and illustration. This man was not educated but was an observer of life. One evening he took his boys to town to see the men on skid row. They were wobbly, poorly dressed, and miserable of countenance—an unforgettable sight.

Another time he talked to us about how blinding it is to go from light into darkness and how pleasing to emerge from darkness into light. In this manner he made repentance more attractive than sin.

A teacher of college students—wishing to help them understand that science and religion can both play meaningful and complementary roles in their lives—had an artist paint the petals of a flower in various pastel hues—each one representing a different approach to life, such as art, philosophy, science, dents long after the general discussion is forgotten. The colors appeared incongruous. Rearranged, they became harmonious and appealing. Much of the conflict between science and religion stems from our failure to understand the nature and role (the color) of each in life and the contribution of each to life as a whole.

The creative teacher, like the creative writer, will keep a little notebook at hand and look for illustrations in daily life on which to hang his ideas so that they will not disappear into the world of abstraction, but live on in the memory of his students long after the general discussion is forgotten.

Tolstoy, who was deeply moved by the teachings of Jesus, wrote several exciting stories to illustrate the Master's teachings. Great literature is replete with concrete illustrations of Gospel teachings. The teacher can stimulate his own power of imagination and observation by turning to such artists as Tolstoy.

"I Heard the Bells on Christmas Day"

Senior Sunday School Hymn for the Month of December

HYMN: "I Heard the Bells on Christmas Day"; author, Henry Wadsworth Longfellow; composer, John Baptiste Calkin; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 219.

An old adage says: "He prays twice who sings well in the congregation." Therefore we invite everyone to join in singing the sublime words of this month's practice hymn by our great American poet, to the melody written by an important English organist. These two men wrote with professional skill, making this hymn one of the most artistic in all Christendom.

There is a drama expressed in the succeeding stanzas. First, "I heard"; then, "I thought"; after that, "I bowed my head in despair." In the fourth stanza the conviction is, "The wrong shall fail, the right prevail." And finally, the chant sublime is, "Of peace on earth, good will to men!"

To the Chorister:

Please be careful to lead this music in a moderate tempo. We usually sing it too fast. The indicated speed, suggested by former Tabernacle Choir director J. Spencer Cornwall, is about four beats per five seconds, in case you have no metronome. The words succeed each other quite rapidly as it is, and the melody does not allow much time for breathing between phrases. We need to take some breath at the end of each eight syllables, in order to have sufficient wind with which to sing. So it is quite clear that the composer intended the hymn to be sung in a comfortable melodic style and surely not in a fast, breathless, rhythmic one. It is the melody, somewhat ballad-like, and not the rhythm that is important here.

This hymn will be a good example for practicing our technique of "beginning" each stanza so that everyone will feel comfortably invited to sing the first word. The singing begins with an upbeat (anacrusis), and this will be helped much if the director has learned how to give a clear preparatory beat. For a detailed study of this procedure consult *Worship in Song* by Dr. Clair W. Johnson.

Let us consider the last measure. Here you will retard just a little. You may find that the last note will sound best when held about two beats. After that, let the chorister take two beats (without retard) of rest, then swing out his arms for the third, or preparatory beat, during which the people will wish to inhale; and all this will be followed naturally by the fourth beat, the upbeat, with which we will sing the first note and word of the following stanza. In effect, we will be adding about four beats between stanzas. Important: you will, of course, not beat out these added four beats, but rather do this in your mind only.

As usual, we suggest that you practice this procedure at preparation meeting and, if necessary, also at home in front of a large mirror. Practice until you can do it automatically.

One special thought. This hymn is nearly at the end of the congregational section of our hymnbook. It is recommended that our congregation sing hymns from No. 1 to 222, and that we let choirs and special groups use from 223 to the end of the book.

To the Organist:

This hymn can be difficult to play if taken at too fast a tempo.



The bass line is difficult for the pedals, so do not mind leaving out pedals during most of the hymn. If you will begin playing pedals for the last eight notes in the music, you will be in very good Beethoven style. I imagine that Beethoven would have played it just like that. He loved to play the organ, but his pedal technique was not well developed.

Play about as loud as the congregation sings, which should be at least *forte*. For this purpose you will need to use most of the organ.

In the next to the last measure you will find some wide stretches in the left hand between tenor and bass. The way out of that difficulty is to play the tenor notes in the right hand along with the alto and melody.

We hope that you will have opportunity to practice and demonstrate all this in the monthly preparation meeting. Sometimes, to our surprise, the best of us can learn something from the least of us.

—Alexander Schreiner.

December Sacrament Gems

SENIOR SUNDAY SCHOOL

"... See that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness. . . ."¹

¹Mormon 9:29.

JUNIOR SUNDAY SCHOOL

Jesus said: ". . . Have peace one with another."²

²Mark 9:50.

Junior Sunday School Hymn for the Month of December

Rita S. Robinson
Joyously

HOSANNA

Arr. Chester W. Hill

Ho - san-na! let our voices ring With praises to our
Ho - san-na! let the echoes ring With praises to our

heav'n- ly king, And joy - ous- ly the car - ols sing To
heav'n- ly king; Let ev' - ry liv - ing crea - ture sing To

Refrain

Him who life did bring. Ho - san-na! Ho -
Him who life did bring.

- san - na! All hail tri - umph-ant king!

Organ Music To Accompany December Sacrament Gems

Prelude

DELMAR H. DICKSON

Postlude

HYMN: "Hosannah"; author and composer, Rita S. Robinson; arranger, Chester W. Hill.

For this Christmas program this year we have suggested three selections for the children to sing: "Away in a Manger," *The Children Sing*, No. 152; "Glad Tidings," *Sermons and Songs for Little Children*, by Moiselle Rennstrom, page 17; and "Hosannah," published in this issue of *The Instructor*. This hymn was also featured in *The Instructor* in August, 1963, page 295.

Because of the limited amount of time for teaching new hymns, it was suggested that we help the children learn the first two of these selections in November, along with the hymn for that month. This may seem rather early to be singing Christmas hymns, but we realize it takes time for children to learn a hymn so that they really know it. If they become somewhat familiar with the first two selections, we can then spend most of the time in December helping them learn "Hosannah."

To the Chorister:

Although the time allotted to teaching new hymns should be devoted to having the children sing, rather than your taking up most of the time with discussion, it is necessary to give some background and direction. With so much emphasis being given to the commercial aspects of Christmas, we need to stress the true meaning of this holiday so that children will not become confused.

Reinforce the teachings they receive in class by telling them that when we love people, we try to do things for them which will be good for them. Our Heavenly Father loves us, so He did something which gives us the oppor-

(Concluded on following page.)

tunity of returning, some day, to live with Him. He sent His son, Jesus Christ, to the earth to show us how to live. The day we celebrate as His birthday is called Christmas. The story of His birth is found in the Bible. Possibly some children see a Bible only at Sunday School, so it would be well to show them a copy so they will learn to recognize it. To provide the appropriate setting for these brief comments, the flannel cut-outs for the Christmas scene for *The Children Sing*, Set No. 2, could be displayed.

This melody is one that children will love, and the meaning of the text is well within their understanding. The correct rhythm will need to be carefully observed because there may be a tendency to sing dotted eighth notes in some

measures rather than the even quarter notes written in the melody. It should also be noted that some of the phrases begin with eighth notes and should not be taught as though they were quarter notes.

To be sung joyously, this selection needs to move at a pace such that those participating as well as those listening gain the feeling of worshipful adoration. If sung too slowly, this effect will be entirely lost. To produce a fitting climax, try a slight ritard on the last phrase, "All hail triumphant king!"

To the Organist:

This selection will need to be practiced carefully so that the accompaniment is in perfect harmony with the direction of the chorister. One of the great advan-

tages of planning and preparing with the chorister is that each will know what is expected of the other, and there will be unity of mood and feeling between you. Then you will have a greater feeling of confidence and security in what you are doing because you will be working as a team and not as individuals.

Observe carefully the releases and the desired length of pauses as indicated by the chorister. Work out fingering which is most convenient and natural to the position of your hands on the keys. This makes playing smooth. If you will hold the half notes their two counts on the alto and bass section while the quarter notes move on in the soprano and tenor parts, this will add to the beauty of the accompaniment.

—Edith Nash.

A Testimony from Life

The words of William C. Jones at the prayer breakfast of the Christian Leadership Conference, February 18, 1960, are a testimony from life. As nearly correct as I can recall from my sketchy notes, he said:

"I find reality through living in Christ."

"At the age of 19 I owned a newspaper and by the age of 23 I had acquired five. It seemed that the more I succeeded and the more I acquired the greater the vacuum I found in life.

"I sought happiness in the company of reckless, fast-living young people; and the abandonment of restraint made me a hopeless drunkard before I was 30. I soon found myself bankrupt. I drank away my friends, and I drank away the devotion of my wife. Our love died, and she was suing for divorce.

(For Course 5, lesson of January 5, "Ye Are the Salt of the Earth"; for Course 9, lesson of December 5, "A Leader Is Righteous"; for Course 13, lesson of November 21, "Responsibility"; of general interest to Courses 15, 19, and 25; for Course 27, lessons of December 5 and 12, "Moses—Valueditory"; to support Family Home Evening lessons 27, 40; and of general interest.)

We suddenly realized that I had reached an all-time low, and in our desperation we thought of Christ and sought guidance from on high. We began reading the Bible together and found that whereas it hadn't been written right before, it was written right now.

"We found in Christ the only reality in our lives. We fell in love again. My customers were glad to go to lunch with me and not have to drink. We started on the upward climb and were soon making \$800 a week.

"We confined our living expenses to six percent of our income and put our money by the thousands of dollars into church-connected causes where it belonged, because wealth is a dangerous responsibility. We adopted six children and have found happiness in Christ.

"The reality of Christ is what people are seeking if they only knew it. By looking over the faces of the prisoners at San Quentin one can easily distinguish the ones who are going free from the ones who are there for life. The words of one repentant sinner might express the progressive hope of all: 'Lord, I ain't what I ought to be, I ain't what I'm going to be, but at any rate I ain't what I was.'

—H. Aldous Dixon.

VITALIZING PREPARATION MEETING

by Anthony I. Bentley

Here is persuasive evidence that the Sunday School can assist the home in its program of more effectively teaching and living the Gospel by establishing practical group dynamics in each department at preparation meeting. As leaders and teachers come to feel at home with this procedure and apply it, the quality and fullness of learning will increase in the classrooms and in families of the Church.

Group dynamics is the fruits of inquiring into "the principles governing the behavior of individuals in groups." Good leaders use it as an art. With insight into such phases of a group as its power or authority structure, status relationships of its members, their motivation, communication and levels of understanding, leaders harness the latent powers of each member. Capable leadership "seeks to develop ways and means by which learning"—and problem solving—"can be improved and made more effective."¹

Planners of better preparation (and faculty) meetings seek to achieve such objectives as, (a) the building of morale, enthusiasm, testimony, and dedication; (b) in-service training which will release the potential of the participants; (c) preparation for the next administrative or instructional period. Following is a summary of how one stake board member has pursued such goals with satisfaction.

Mary Smith went to the 1958 Regional Sunday School Institute with hopes that she would find the key to a host of problems arising out of her calling as adviser and supervisor of Course 12 in her stake. She was not disappointed. A plan was described and refined which she wanted to test as soon as possible.

Sister Smith soon met with her stake superintendency and got their moral and financial backing for a modest project of printing lesson-planning work-sheets for her teachers in the wards, enough for every teacher to have one sheet for each lesson of the course. With adequate support assured, she and her husband then gave a party for all the course teachers of the wards and their partners. As soon as the visiting and eating of the first hour had united the group, Mary introduced her idea.

She proposed that every teacher spend enough time before each preparation meeting to (a) glance at each of next month's lessons, (b) do a little "brain-storming" with himself, and (c) jot down on a lesson-planning worksheet the best ideas flashing

into his mind for each lesson. Mary planned to do the same. With enthusiasm she pictured their department in preparation meeting as a time of sharing the best each had to offer. The response was most gratifying. Some of the older teachers, who had not been coming regularly, seemed eager to accept the fresh challenge this promised to become.

Mary asked the group to help construct a standard form for lesson planning. She showed a poster based on suggestions worked out at the Sunday School Institute. After checking teacher-training literature on hand, the group agreed on a few modifications and authorized their leader to print the form. (Sister Smith and her group will want to compare their form with the one in the filmstrip, *Be Ye Prepared*, and in the booklet, *You Are Called To Serve*, by Catherine Bowles, page 24.)

Stake board adviser Mary Smith and her group continue to add refinements to their group dynamics plan. She shares her successes with others as often as appropriate opportunity comes along. Sometimes neighboring stakes invite her to come to their board and planning meeting as a guest speaker.

For Mary, the idea keeps growing with her experience and maturing philosophy of religious education. After the plan became well established, Sister Smith and her teachers developed an "ideal" lesson-planning schedule. This calls for a preview in December of the new course, along with anticipating regular January lessons. They like to look at the lessons for each month about two to six weeks before they are given. Each individual lesson is carefully studied eight or ten days before it is to be given. This enables the teacher to make stimulating references to "next week's lesson," perhaps also making well-planned assignments.

Mary and her teachers have found that it pays to (1) "think yourself empty," prayerfully, before reading a lesson in detail—then reading is more effective and profitable and does not hinder creativity or inspired imagination; (2) "read yourself full" more than a week before giving a lesson; this enables you to (3) "converse yourself clear" during the last week and be very successful in teaching. (Such were the suggestions of veteran teacher John Henry Evans.)

Supervision and visits to classes became easier for Mary as her group dynamics plan expanded. She found it good to make appointments during preparation meeting to visit a teacher in the classroom.

¹Daniel E. Griffiths, *Human Relations in School Administration*; Appleton-Century-Crofts, Inc., New York, 1956; pages 186-7.

(Concluded on page 413.)

When your child is learning to speak . . .

What Does He Hear at Home?

by Bud L. Silcox*

Speech and language are developmental processes. That is to say, there are general patterns of development that have been studied and norms established as developmental guidelines. These processes have their beginnings extremely early in life. "The learning of gestures, by which I include the learning of facial expressions, is manifested by the infant, certainly well before the twelfth month, in the learning of the rudiments, one might say, of verbal pantomime. And this learning is, in good measure, learning by trial-and-error approximation to human example."¹

The experiences and attitudes of parents, from the time they are aware an infant is to be born, establish "emotional moods." These "moods" are the example the child first hears and feels.

"The first thing which the infant unquestionably picks out from the verbal performances of the mother is the progression of tones and silences," which are equally important in "the refined little patterns or subpatterns of sound"² used in the language of the home.

The response of any person to an infant influences its future language efforts. The mother, in particular, gives examples of feelings when caring for the child.

How do you as a parent, sibling, or friend, react in the presence of an infant? With what attitude do you meet the long, tiring hours of labor in feeding, clothing, diapering, and the myriad of other things that are required in the attendance of a baby? What pattern is the infant going to manifest?

Up to the infant's first attempts at words, he will be using vocal play. With practice at vocal play the infant, if he hears, begins to attempt imitative

(For teachers of Courses 1 and 1a, for Course 25, lesson of December 12, "Language Patterns Determined"; and of general interest.)

¹Harry Stack, *The Interpersonal Theory of Psychiatry*; W. W. Norton and Company, New York, N.Y., 1953; pages 178-179.

²Bud Lavor Silcox is a speech and hearing clinician for Granite School District in Salt Lake City. In 1958 he set up a speech and hearing program that district. He received his B.A. and M.S. degrees from the University of Utah. He has also attended Webster State College, Brigham Young University, and the State University of Iowa. He has an advanced speech certificate with the American Speech and Hearing Ass'n. Brother Silcox is also active in Church work, having served in various auxiliary and priesthood positions. His wife is Maomi Glines Silcox. They are parents of one girl and three boys.



Photo by H. Armstrong Roberts.

sounds. These imitations have been called "echolalia" by Van Riper.³ During the experiences of echolalia the child may hit a sound or series of sounds which emerge like "da da da" or some other combination. Someone usually connects meaning to this and repeats "da da." The infant, after many repetitions, attaches meaning to "da da."

This meaningful use of sound combinations is considered to be his first word. Many speech specialists⁴ have made studies to determine the time of acquisition of the first word. Generally speaking, the first word appears between 8 and 13 months.⁴ These words are used to represent sentences. As the usefulness of words grows, the sentence increases in its complexity of formation.

M. V. Jones⁵ has outlined some helpful suggestions for parents to incorporate into their family "speech readiness" program:

A. *Let the infant babble.* Repeat some of the sounds he makes. Help him enjoy vocal production.

B. *Be an accurate speech model.* "Avoid baby talk." Talk to the child in "good" speech. If he says, "wa," your response should be related to "water." Be communicative, not negative. (Avoid phrases like, "Do want wa," or, "No! It's not 'wa,' say water.")

C. *Encourage him to talk.* If communication within the family is pleasant, the child will generally wish to become a part of the situation, and

³Van Riper, *Speech Correction Principles and Methods*; Prentice-Hall, Inc., New York, N.Y., 1954; page 107.

⁴Brownell, *of Normal Language Series I*, State University of Iowa Speech Clinic, pages 1-2.

⁵D. McCarthy, "Language Development in Children," in L. Carmichael, *Manual of Child Psychology*, Harper, New York, N.Y., 1946; page 502.

therefore he should be encouraged to speak.

D. *Surround him with speech stimulation.* Talk to him about what is going on. "Do you want a drink? Here is your drink." Make your speech correct and meaningful for the situation in which it is used.

E. *Have a story time.* Story time is a "must" in every home. There is no better time to instill a vital interest in books, language, and the stories of the Gospel.

F. *Use phonograph records.* Records of sounds around us are especially useful. "Muffin in the City" is one such record. (Avoid poor speech samples as, "I tot I taw a pudyt tat.")

G. *Buy toys wisely.* Speech-provoking games can be useful and fun. Become a part of the game if the children need guidance, but *forced* activity fails to achieve the desired goals.

H. *Help the child gain experience.* Experience gives us something to talk about. Take advantage of today's transportation methods to enrich the child's experiences as well as your own.

I. *Permit the child to grow up.* "The speech of the child is a reflection of his general level of maturation. The best basis for normal speech development is a home in which the child feels secure and loved." Every Latter-day Saint home should reflect this attitude.

J. *Provide outside contacts.* Establish a social climate in which the child can see social graces in action and can participate in them.

Parents establish some kind of empirical standard or "norms" for their children. (It should be kept in mind that "clinical norms" have been established for speech and language.) One child should not be held up for comparison to another child. Each child is an individual and may vary from "norms."

It has been the author's experience that, for speech, parents have three major "moments of concern."

The first "moment" that seems to worry a parent is the delay of the appearance of the first word. This

⁶M. V. Jones, *Speech Correction at Home*; Thomas, Illinois, 1957; pages 5-14.

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The request to observe was addressed to a person who seemed to be "up" on the related lesson. It was made in terms of seeing how "our plan" works out. This meant that the teacher had confidence and could do well with that lesson. The teacher would be happy to have a visitor in the room, especially someone as interested and understanding as Mary. Thus Sister Smith kept her teachers at their best. Preparation meetings became vital.

Today Mary's problems continue to come, but in changed form. She does not mind them as she

delay may be attributed to a hearing loss, deviations in physiological development, certain illnesses, brain damage, or intellectual ability. These are only a few of the possible causes. Delay may be caused by one thing or a combination of things. The cause may be unidentifiable. If the first word has not appeared by the age of 20 months, a physician, an audiologist, and a speech pathologist should be consulted.⁶

A second "moment" of concern is that time when the child is continually repeating, hesitating, and experimenting with many (frustrating to listen to) variations of vocal presentation. Since trial-and-error is the method used to achieve an acceptable vocal presentation in one's own eyes, these hesitations and repetitions are a part of normal development. If you question the quantity of these "breaks in fluency," consult a speech pathologist.⁶

A third "moment" of concern occurs when parents realize that many of the sounds used in words are distorted, substituted, or omitted.

This third concern deals with the correctness of sound production and not with the content of the language used. Men interested in this field have studied sound production and have established norms for maturation of speech sounds. Girls approach efficiency of articulation (sound production) at 6½ years, while boys require another year in which to reach the same level of perfection.⁷ Doubts about levels of performance should be discussed with a speech pathologist.

Being the best speech example you can does a great deal to encourage imitations of correctness. There is no "cook book recipe" that can guarantee good speech and language.

There is no guarantee that your children will accept and live the Gospel plan either. Be a living example; teach precept upon precept; pray often for guidance; and by your good works (your children) ye shall be known.

⁷American Speech and Hearing Association, 1001 Connecticut Avenue, Washington, D.C. 20036.

Brochure of Norms, Language Series III, State University of Iowa Speech Clinic, pages 1-8.

Library File Reference: Children.

did before that day in 1958. A buoyant and inspirational adviser to all those with whom she works, Sister Smith gives much credit to the way in which God's program of Gospel instruction can be helped by plans used in secular education. It has made more meaningful the definition she has often heard, that "supervision is the cooperative improvement of teaching." She is enthusiastic about group dynamics to vitalize monthly preparation meetings.

Library File Reference: Sunday Schools—Mormon—Local leadership.

NOTE TO TEACHERS: This Christmas lesson lends itself to several advance assignments to class members, but these assignments should be limited sharply as to time and points covered. Otherwise, too little of the marvelous story will be covered in the class period.

The lesson readily divides into two main parts—the story and prophecies from the Bible and Pearl of Great Price and the prophecies from the Book of Mormon. More subject matter is outlined than can be presented in the class period. This has been done to make the lesson adaptable for any class in Senior Sunday School. Each teacher may select those parts of the lesson best adapted to his particular class and will limit his selection to what can be covered in the time available.

The main points to be brought out are: There was a wealth of prophecy which unmistakably identified significant events in the birth, ministry, death, and resurrection of the Saviour in the Meridian of Time. All the prophetic statements in their particulars were literally fulfilled. Failure to recognize this and to act wisely at the proper time proved very costly to the great majority of those living in that day and to their posterity for centuries thereafter. Similarly, much prophecy has been given, and we may expect more to come, pertaining to the second coming of the Saviour to dwell upon the earth. We are commanded to watch for the signs of His second coming; we are told that this coming is near, and that failure to watch will prove even more costly to us than it was for those living at the time of His first coming.

REFERENCES: The Standard Works; *Articles of Faith and Jesus the Christ*, by James E. Talmage; *The Voice of Warning*, by Parley P. Pratt; and ready references.

A SUGGESTED CHRISTMAS LESSON BY HOWARD S. BENNION

... UNTIL ALL BE FULFILLED

The angel of the Lord, appearing in glory to shepherds in the Judean field keeping watch over their flocks by night, as Luke tells us, said:

... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:10-14.)

How breathtaking and thrilling would be this dramatic greeting and momentous news! Particularly so, if the import of this transcendent event in earthly and celestial history were fully grasped by the witnessing shepherds, and by those who heard their story. The inhabitants of the entire world of that day, had they and their ancestors been willing to receive and believe advance information from patriarchs and prophets, could have been quick to recognize and catch the significance of what was taking place, for the Saviour's birth and ministry in the Meridian of Time, and its limitless importance to



Photo by H. Armstrong Roberts.

all mankind, had been heralded often and by many from the very time of Adam's fall. Let us examine some of these prophecies, recognizing that those contained in the Bible have suffered over the centuries from loss, deletion, and mistranslation.

After Adam's fall, the Lord commanded him and his children to offer the firstlings of their flocks as a sacrifice. Later, an angel from the Lord told Adam that this sacrifice was in similitude of the sacrifice of the Only Begotten of the Father, through which sacrifice he, Adam, and all mankind, even as many as will, might be redeemed from the fall. Our mother, Eve, hearing from Adam this great message of truth, rejoiced in ". . . the joy of our redemption, and the eternal life which God giveth to all the obedient." (Moses 5:11.)

Adam and Eve made all these things known to their sons and daughters. "And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.) These two

sentences of scripture obviously summarize a volume of history.

When the risen Jesus joined two of His disciples on the road to Emmaus, He was unrecognized by them because "their eyes were holden." After some conversation, He said, "O fools, and slow of heart to believe *all* that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in *all* the scriptures the things concerning himself." (*Luke* 24:25, 27.) This was a lesson on prophecy, how and why it came, and its true interpretation. He later repeated it to all His disciples. (*Luke* 24:44-48), and through Luke it is given to all the world. The Saviour's recital would include several *Psalms*, many statements in *Isaiah*, several from *Jeremiah*, and others from *Ezekiel*, *Hosea*, *Micah*, *Zechariah*, and *Malachi*.

Bible Prophecies of the Saviour

Moses prophesied: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me [Moses]; unto him ye shall hearken." (*Deuteronomy* 18:15.)

Isaiah made it clear that the Saviour would come through the lineage of Jesse, the father of David, of the tribe of Judah. (*Isaiah* 11:1-5.) This fact had been foreshadowed in the blessing by Jacob on the head of Judah (*Genesis* 49:10) and is referred to in *Jeremiah* 23:5, 6.

Isaiah proclaimed that the Saviour would be born of a virgin (*Isaiah* 7:14). The fulfillment of this prophecy is noted in *Matthew* 1.

The Saviour was to be born in Bethlehem. (*Micah* 5:2.) The fulfillment of this prophecy is noted in *Matthew* 2:5, 6.

The slaughter of the little children, to follow the birth of Jesus, was prophesied by Jeremiah (31:15); and its fulfillment is noted in *Matthew* 2:17, 18.

The return of the child Jesus from a sojourn in Egypt was prophesied by Hosea (11:1); and its fulfillment is noted in *Matthew* 2:15, 19-21.

Matthew 2:23 notes the fulfillment of a prophecy that Jesus would be called a Nazarene.

Isaiah spoke of the mission-to-be of John the Baptist (40:2); and pictured the very nature and manner of Christ's teaching (40:11). In *Isaiah* 53, the rejection of Christ and His teachings by the leaders and the people as a whole, His suffering, and specific features of His death and burial are clearly and prophetically set forth. *Isaiah* 50:6 says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." See *Matthew* 26:67 for one of the fulfillments of this prophecy.

Zechariah (9:9) foretold the Saviour's ride into Jerusalem, acclaimed by many of the populace

on His last and fateful visit. See *Luke* 19:30-40 for his account of the fulfillment. Zechariah (11:12, 13) also foretold the betrayal price of thirty silver pieces and its final use to buy a potter's field. See *Matthew* 26:15, 16; 27:3-10.

The Psalmist said "They part my garments among them, and cast lots upon my vesture." (*Psalm* 22:18.) See *Matthew* 27:27, 28, and 35 for the fulfillment. The Psalmist also said (*Psalm* 16:10) ". . . neither wilt thou suffer thine Holy One to see corruption." This undoubtedly referred to the state of Christ's body while in the tomb.

Book of Mormon Prophecies of Christ's Birth

The foregoing prophecies pertaining to the birth and ministry of the Saviour were designed for the instruction and guidance of all mankind, but particularly for the House of Israel in the eastern lands. Prophecies of the Book of Mormon were designed first for the instruction and guidance of the Jaredites in their time and for the descendants of the Prophet Lehi. Much later, in the latter days, when they would be brought from their place of safe-keeping and translated by the power of God, they were to be for the instruction of all mankind—every nation, kindred, tongue, and people. Prophecies in the Book of Mormon pertaining to the birth and ministry of Jesus Christ are much clearer and more specific than the prophecies in the Bible pertaining to Him. In the latter record they have come down to us after centuries of time, during which they have suffered from loss, deletion, mistranslation, and undoubtedly some alteration.

Turning now to a brief look at outstanding prophecies in the Book of Mormon concerning the first coming of the Saviour, Ether tells us that about 2200 B.C. the brother of Jared, through his great faith, saw the finger of Jesus Christ as He touched the stones that would give light to the barges that would take the Jaredites to America. The Saviour then showed Himself to this righteous man, saying, ". . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (*Ether* 3:16.)

In a dream Lehi saw that 600 years after he left Jerusalem, the Lord would raise up a Messiah, a Saviour of the world; that a great number of prophets had testified concerning this Messiah; that a prophet would come before the Messiah to prepare the way, who would baptize with water in Bethabara beyond Jordan, and would baptize the Messiah; that the Jews would slay the Messiah; and that He, the Messiah, would rise again. (See *1 Nephi* 10:4-11.)

Nephi, shortly after his father's dream, was shown
(Continued on following page)

UNTIL ALL BE FULFILLED (*Continued from preceding page.*)

in vision the city of Nazareth, in which city was a virgin who would become "the mother of the Son of God, after the manner of the flesh." In this vision he saw the Saviour baptized, saw the ministry of the Saviour, His twelve apostles, His crucifixion; and he saw the fight against the apostles of the Lamb. (See *1 Nephi* 11:13-34.)

King Benjamin told his assembled people about 124 B.C. that an angel sent from God said he had come to declare to him glad tidings of great joy; that the time was not far distant when the Lord Omnipotent would come down from heaven and dwell among the children of men in a tabernacle of clay; that He would perform mighty miracles, suffer temptations, pain of body, hunger, thirst, fatigue, and anguish that would cause Him to bleed at every pore; that He would be called Jesus Christ, the Son of God, the Father of heaven and earth; that His mother would be called Mary; that He would be scourged and crucified; that He would rise the third day from the dead. (*Mosiah* 3:1-10.)

Alma, about 83 B.C., speaking to the people of Gideon, prophesied of the birth and ministry of Jesus Christ, which he said was near at hand. (*Alma* 7:9-14.)

Samuel, the Lamanite prophet, about 6 B.C., speaking from the wall of the city of Zarahemla in sharp and definite statements, said that when five years had passed the Saviour of the world would be born, and he described the sign by which they of Zarahemla would know His birth had taken place—namely, a day and a night and a day with no darkness, as if they were all one long day. He also defined the signs by which they would know when the Saviour died. (*Helaman* 14 and 15.)

The Nephis who lived at the time of the Saviour's birth, when the day was at hand that believers in Jesus Christ were to be put to death, cried to the Lord; and the voice of the Lord came to him saying that on this night the sign declared by Samuel the Lamanite would be given, and on the morrow He would come into the world. (3 *Nephi* 1:9-15.)

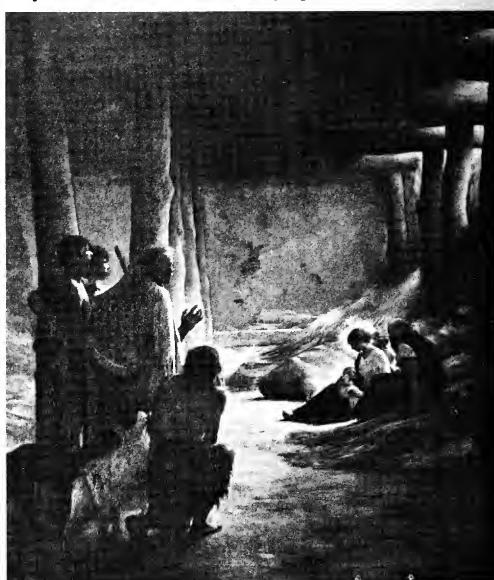
The Birth of Jesus

Returning now to the glorious message heard and seen by certain shepherds of Judea, let us pursue further the story of the Saviour's birth as told in the Gospels of the New Testament. And let us reflect upon the meaning to all mankind and to each of us of the birth of the Only Begotten Son of God, the Eternal Father.

The writer Luke, before giving his account of the message to the Judean shepherds, has already told of the announcement by the angel Gabriel to

the virgin Mary of Nazareth. He said she has been chosen to bear the Son of the Highest and should call her son Jesus. (*Luke* 1:26-38.) He has told of Mary's visit to her cousin Elizabeth, wife of Zacharias, who lived near Jerusalem and at that time was expecting the birth of a child, later known as John the Baptist. This man was the prophesied forerunner of Jesus, to prepare the way for His ministry. (*Luke* 1:26-56.) Matthew has told the story of Mary's espousal and subsequent marriage to Joseph (*Matthew* 1:18-25); and Luke has told of the tax decree by the Roman ruler, Caesar Augustus, which made necessary the journey of both Joseph and Mary to Bethlehem at the very time that the birth of Mary's child was to be expected. He also has told that arriving in Bethlehem, they found no room in the inn, and that the child was born, was wrapped in swaddling clothes, and laid in a manger. (*Luke* 2:1-7.)

In his message to the shepherds, the angel told them where they would find and exactly how they could identify the Christ child. They went in haste to see for themselves, as witnesses of this greatest event of all history. "And when they had seen it, they made known abroad the saying which was told



by permission of the Museum of Carcassonne, France.

ARRIVAL OF THE SHEPHERDS LE ROLLE

them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds." (*Luke 2:17, 18.*)

Others who recognized the divine and kingly stature of this newborn babe of Bethlehem were (1) the aged and devout Simeon, who came into the temple as moved by the Spirit when the parents of the child Jesus brought Him there to be presented to the Lord (*Luke 2:25-35*); (2) Anna, an aged prophetess, who joined the group in the temple at this moment of time (*Luke 2:36-38*); and (3) the wise men from the East who followed a star to Jerusalem and from thence went to Bethlehem to bring gifts and to worship him ". . . that is born King of the Jews." (*Matthew 2:1-12.*)

The visit of the wise men to Herod at Jerusalem before they proceeded to Bethlehem alerted King Herod and resulted in the slaughter of the little children of Bethlehem. Joseph was warned in advance by an angel to flee into Egypt with the mother and child. He remained there until an angel told him that Herod was dead and he should return to the land of Israel. He returned to Nazareth, bypassing Judea on the way. (*Matthew 2:13-23.*)

The immeasurable importance to all mankind of the birth of Jesus of Nazareth is made clear in many scriptures. The following will serve the purpose of this lesson:

The announcement to Mary by the angel Gabriel (who, the Prophet Joseph Smith tells us, is the patriarch Noah, of the time of the flood) (*Luke 1:32, 33*); the prophetic outpouring of Mary to Elizabeth (*Luke 1:46-55*); several citations of prophecy in the forepart of this lesson; Paul, *I Corinthians 15:22*, "For as in Adam all die, even so in Christ shall all be made alive"; Doctrine and Covenants 38:1-8, as one of several such moving statements in that latter-day scripture.

NOTE: It is suggested that two class members be assigned to quote or read the two citations listed here from *Luke*.

The Lesson for Us

Why are the prophecies of the birth and ministry of Jesus Christ in the Meridian of Time, and their literal fulfillment, of particular interest to Latter-day Saints, and to the entire world? It is because the second coming of the Saviour is near at hand, when He will come as a thief in the night in power and glory. Many prophecies in ancient and modern times, particularly in the New Testament, the prophets of the Old Testament and of scriptures made known through the Prophet Joseph Smith, give specific and identifying details of His second coming

and of His reign that will follow. We are commanded to watch and prepare for His coming, for he who does not watch for His coming shall be cut off. (Doctrine and Covenants 45.) If we are mindful and alert, we will strive to profit from the mistakes of those who lived two thousand years ago, who permitted themselves to remain ignorant, or wilfully or carelessly did not heed ancient and current prophecy concerning them and their time and place, who believed what they wanted and liked to believe, and would not believe *all* that the prophets have spoken, as the risen Jesus said to His two disciples on the way to Emmaus.

Isaiah truly prophesied "Who hath believed our report? and to whom is the arm of the Lord revealed?" (*Isaiah 53:1.*) Historically, it has been the people who consider themselves righteous and chosen that have been slowest to recognize and conform with a new step in the Lord's unfolding program for this earth, and have been the most prone to get off on the wrong foot, and the most unwilling to admit their mistake. Rabbi Julius Marks of Temple Emmanuel El in New York City, as reported in the *New York Times* of April 18, 1965, declared that the Christians believe that the Messiah has already come, whereas the Jews believe that He is yet to come. Parley P. Pratt in *The Voice of Warning* observed that the Jews, watching for the coming of their Messiah in power and glory, were blind to the signs of His first coming. He added that in this period of time the Gentiles will overlook the prophecies concerning the second coming of the Saviour, being confounded by prophecies pertaining to the last judgment.

While we commemorate the wondrous gift of God the Father to all mankind in the birth of His Son, Jesus Christ, whose life and teachings showed the meaning and the way of eternal life and whose death and resurrection broke the bonds of death and the grave for all mankind, let us contemplate the great love of God for each of His children, and His purpose that each shall have opportunity to attain salvation and exaltation in His kingdom. In gratitude for his great love, let us study, learn, and live each day the glorious Gospel of Jesus Christ, that we may always have His Spirit to be with us, to show us the way of truth and righteousness. We can say with Job, "For I know that my Redeemer liveth. . ." (*Job 19:25.*) And we know that His words shall not pass away, but shall all be fulfilled, whether spoken by Himself or by all of His prophets when moved upon by the Holy Spirit.

SUGGESTED CHRISTMAS WORSHIP SERVICE FOR DEC. 19, 1965

In view of the fact that Christmas is so importantly a children's day, it might be helpful to let the Junior Sunday School children share some of their happy experiences in song with their families during the Christmas program, December 19. The junior children could be brought into the general assembly as the senior students are concluding their opening song. They may sit or stand in a group, depending upon the facilities available, while the opening prayer and brief Christmas greetings are being presented.

The young children may quote scripture, sing their two favorite Christmas songs, and then return to their own department for the sacrament and presentation of the day's lessons. This would be, for them, a sharing experience.

Senior Sunday School

Devotional Prelude.

Opening Hymn: "Far, Far Away on Judea's Plains," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 33.

Invocation.

JUNIOR SUNDAY SCHOOL PRESENTS:

Scripture: "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger. . . . 'Glory to God in the highest and on earth peace good will toward men.' (Luke 2:7, 14.) (Recited by Course 5.)

Hymns: "Away in a Manger," *The Children Sing*, No. 152 (two verses); "Hosanna," *The Instructor*, current issue. (Sung by assembled Junior Sunday School, after which they return to the Junior Sunday School chapel.)

Sacramental Hymn: "Jesus, Once of Humble Birth," *Hymns*, No. 88.

Sacrament Gem.

Sacrament.

Program:

WHO IS THIS CHILD?

Narrator: Men of all times have asked this question and we ask it today. Harken to the answer in these scriptures.

Course 7 Reader: Prophets of the Old Testament gave the

answer. Hear the words of Isaiah—(Quote *Isaiah* 9:6.)

Course 15 Readers I and II in unison: Prophets of the Book of Mormon reply to the question. (Reader I quote *Mosiah* 4:2.) (Reader II quote 3 *Nephi* 9:15-16.)

Narrator: Through modern revelation recorded in the Doctrine and Covenants, the answer is also heard.

Course 19 Reader: (Quote Doctrine and Covenants 39:1-6.)

Course 26 Reader: (Quote Doctrine and Covenants 76:1-10.)

Narrator: As we contemplate these blessings let us join in a Christmas carol service.

Christmas Carol Singing Service: by the congregation under direction of chorister and organist:

"Silent Night," *Hymns*, No. 160; "O Little Town of Bethlehem," *Hymns*, No. 165; "Joy to the World," *Hymns*, No. 89; "O Come, All Ye Faithful," *Hymns*, No. 129.

Separation for classes.

Closing Hymn: "I Heard the Bells on Christmas Day," *Hymns*, No. 219.

Benediction.

Junior Sunday School

Sacramental Hymn: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15.

Sacrament Gem.

Sacrament.

Christmas Program:

Children enjoy dressing up, and those who are participating may be dressed very simply for their parts—head scarves and robes for the shepherds and a light robe and scarf for the mother. Joseph may also be dressed with robe and head scarf for his part. A simple lighting effect might be used to highlight each scene; this would heighten the dramatic quality of the presentation for the children.

(Nativity scene characters to be portrayed by children and a doll: Mary, Joseph, baby Jesus, shepherds. A Junior Sunday School teacher should be the reader.)

Hymn and Tableaux: As Mary, baby Jesus, and Joseph are

grouped, the congregation sings, "Away in a Manger," *The Children Sing*, No. 152.

Reader: Quote *Luke* 2:1, 3-5, 8, 9. (As verses 8 and 9 are read the shepherds group themselves on the far side to hear, "The good tidings of great joy.")

Reader: Quote *Luke* 2:10-12.

Hymn: "Glad Tidings," *Sermons and Songs for Little Children*, page 17.

Reader: Quote *Luke* 2:15 while shepherds walk slowly toward Mary, baby Jesus, and Joseph.

Reader: Quote *Luke* 2:16-18 as the nativity scene is complete.

Hymn and Tableaux: "Hosanna," current issue of *The Instructor*. (See also *The Instructor*, August, 1963, page 296.)

Separation for classes.

Committee: Howard S. Bennion, Chairman; Edith Nash; Eva May Green.

Wrestling with a Problem

(Our Cover)

Here is a boy wrestling with a problem. Should he honor his father by raking those leaves as he has been instructed? Should he keep the commandment which says, "Six days shalt thou labour, and do all thy work?"

Or on this brisk, autumn afternoon should he love his neighbor as himself by playing football with friends? Someone once said, "All work and no play makes Jack a dull boy."

If he is righteous, he will go to work, rake those leaves, and honor his father. He will remember that even the devil can quote scriptures for his purpose.

—Richard E. Scholle.

(For Course 1a, lessons of October 10 and December 5, "We Learn How To Live Rightly and 'Right Choices' for Course 3, 'Joy of Giving'; for Course 14, "We Are Grateful for Life"; for Course 25, lesson of October 24, "Recreation"; and of general interest.)

Library File Reference: Autumn.

WHAT DO YOU KNOW ABOUT LATTER-DAY PROPHETS ???

by Arthur R. Bassett

Were you aware that David O. McKay has lived during the administration of every president of the Church with the exception of Joseph Smith? (President McKay was four years old when Brigham Young died.) Or did you know that the Church has built all 13 temples it now owns during the lifetime of President McKay—that when he was born, the Church did not have access to a single temple? Or that President McKay was 17 years old when President Wilford Woodruff issued the Manifesto?

Few people stop to realize how many events of historical significance have occurred during the lifetime of President McKay. A study of his biography would be an interesting approach to Church history. In fact, this type of study has proved to be one of the best antidotes for the oft-repeated lament, "I wish I could get more interested in Church history." Human interest stories are intriguing because they often give greater insight into our own lives.

How strange that members of the Church devote so much time, relatively speaking, to a study of the lives of ancient prophets and neglect learning of the lives and activities of today's prophets! Once in awhile we do read a short incident from the life of one of the presidents, or we read one of his editorials, or listen to one of his conference talks. But how much more meaningful the talk would be if we understood the man! How much more we would understand the man if we had a thorough knowledge of his aspirations and goals, as well as a knowledge of the experiences he has had and the world in which he has lived! How much more fascinating the entire study of Church history would be if we could breathe a little more life into its body of facts and dates with a study of people—a study of biographies telling of the struggles and successes of men and women of the Church, beginning with biographies of the presidents. Why not give it a try this year—starting now? The following procedure is suggested as a way of making a biographical approach to this study.

First, remember that biography without a historical backdrop is as dead as the backdrop without biography, although the backdrop need not be elaborate. So, in the beginning, get yourself a simple, one-volume history of the Church. Before starting each biography, quickly scan through Church history up to the beginning of the administration of the president whose biography you intend to read. Do not worry about remembering details—just scan to gain a general feeling of the times. This will give you a framework into which you can build an understanding of the significance of events you will confront in the biographies.

Second, obtain a good biographical sketch of each president, in turn. (Your ward librarian may be able to help you in this respect.) Read this biography. Keep track of important dates in the life of each president and in the history of the Church by setting up a notebook with an entire page designated for each decade between 1800 and the present. By recording the important dates in the life of each president, you can quickly see what he and each president before him was doing during each phase of Church history.

For example, it is interesting to note what was happening to each future president during the trek westward. Brigham Young and Wilford Woodruff were with the first group which came into Salt Lake Valley. John Taylor, during the midst of the trek, was sent to Britain on a mission and returned in time to lead many of the Saints from Winter Quarters into the Valley. Lorenzo Snow was left in charge of Mt. Pisgah, one of the grain settlements in Iowa, and did not arrive in Salt Lake City until fall of 1848. Joseph F. Smith, as a young boy of eight, led his mother's team and wagon across the plains, arriving in Salt Lake City in the fall of 1848. 

Lastly, in your spare moments browse through any simplified history texts you can find and record some of the more important happenings of national and worldwide significance in the same notebook in which you have recorded the important dates and events from the biographies you have read. Soon you will begin to uncover some very interesting things about the presidents, and Church history will really begin to live. You will find it absorbing and wonder why you have waited so long to begin.

Use this month's chart on the inside back cover of *The Instructor* as a beginning for your study. You will learn to love these great men as you do prophets of old, and you will be able to state with even greater conviction that you are now aware, and with all the power of your being, that the prophet who leads the Church today is, as were prophets of the past, truly the living spokesman of the Lord.

(For Course 7, lesson of December 12, "David O. McKay, the Ninth President"; for Course 11, lesson of December 5, "Expansion of Mormonism"; for general use of Courses 7, 11, and 29; for Course 17, lesson of December 5, "Restoration of the Gospel"; to support Family Home Evening lesson 38; and of general interest to all Church history students.)

1887 Early automobile.
1888 MANTI TEMPLE DEDICATED.



JOSEPH



BRIGHAM
YOUNG

1877

Leadership Position	Leader	Term (Approximate Dates)
President of the Church	Brigham Young	1847-1877
	John Taylor	1850-1857
President of the Church	Wilford Woodruff	1858-1881
President of the Church	Lorenzo Snow	1882-1898
President of the Church	Joseph F. Smith	1901-1918
President of the Church	Heber J. Grant	1918-1935
President of the Church	George Albert Smith	1945-1958
President of the Church	David O. McKay	1958-1970
Missions	John Taylor	1834-1836
Missions	Wilford Woodruff	1838-1840
Missions	Lorenzo Snow	1843-1845
Council of the Twelve	John Taylor	1837-1838
Council of the Twelve	Wilford Woodruff	1840-1843
Council of the Twelve	Lorenzo Snow	1845-1848
First Presidency	John Taylor	1839-1840
First Presidency	Wilford Woodruff	1849-1852
First Presidency	Lorenzo Snow	1852-1857
First Presidency	Joseph F. Smith	1860-1863
First Presidency	Heber J. Grant	1864-1870
First Presidency	George Albert Smith	1870-1873
First Presidency	David O. McKay	1873-1880

LEGEND

Missions

Council of the Twelve

*Council of the Twelve
First Presidency*

Latter-day Prophets and the World.

1864 OAKLAND TEMPLE DEDICATED.

1890 JOHN TAYLOR
1887 HAWAII

1900 WILFORD WOODRUFF
1898 JOHN TAYLOR
1891-7 JAPAN

1910 LORENZO SNOW
1901-3 JAPAN
1903-6 EUROPE
1890 MANIFESTO SIGNED
1893 SALT LAKE TEMPLE DEDICATED
1896 Stakehood for Utah
1897 Bank panic in U.S.

1920 1897-9 BRITAIN
1900
1910
1920
1930
1940
1950
1960
1965

1930 JOSEPH F. SMITH
1918
1920-1 WORLD
1922-4 BRITAIN

1940 HEBER J. GRANT
1945
1950
1951
1955
1956 LOS ANGELES TEMPLE DEDICATED.

1950 1941-45 World War II
1945 Atomic power unleashed
1945 IDAHO FALLS TEMPLE DEDICATED.
1945 United Nations organized.

1955 1946 WELFARE HELP SENT TO EUROPEAN SAINTS.
1947 UTAH CENTENNIAL.
1949 Israel becomes a republic.

1956 1949
1958 NEW ZEALAND TEMPLE DEDICATED.
1958 LONDON TEMPLE DEDICATED.

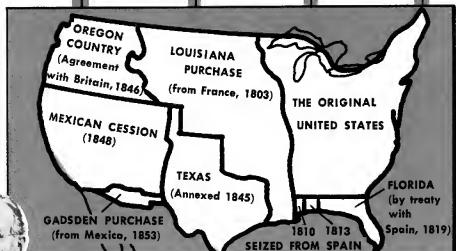
1960 1958
1959 Korean War.
1953 Elizabeth II queen of Great Britain.
1955 SWISS TEMPLE DEDICATED.
1956 LOS ANGELES TEMPLE DEDICATED.

1964 OAKLAND TEMPLE DEDICATED.

1965

Map of the United States:

- OREGON COUNTRY** (Agreement with Britain, 1846)
- LOUISIANA PURCHASE** (from France, 1803)
- THE ORIGINAL UNITED STATES**
- MEXICAN Cession (1848)**
- TEXAS (Annexed 1845)**
- FLORIDA (by treaty with Spain, 1819)**
- GADSDEN PURCHASE (from Mexico, 1853)**
- SEIZED FROM SPAIN**
- 1810 1813 1819**



Compiled by Arthur R. Bassett

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MUSTANG BAND: THE INDIAN WAY SEEMED BEST.

MUSTANGS

Among my treasured souvenirs is a crook in my right arm. It is the remnant of a fracture caused by a fall from a high-spirited mare when I was a boy of about 13.

Memories of that high-stepping strawberry roan came galloping back this week as I opened a new book with a buckskin-colored cover: *Mustangs and Cow Horses*.¹

The volume tells the story of wild horses which once roamed America's Southwest. They were there long before Stephen F. Austin brought the first English-speaking settlers to tame what is now Texas, in 1821.

As many as 10,000 mustangs were known to thunder across the prairie in a single, grand stampede. It is said that some 50,000 mustangs at one time roved one Texas plain alone.

However, mustangs generally traveled in groups of 30 to 50, with one master stallion. A stallion battled frequently to hold his band, usually from a challenging younger stallion.

There were many hues among those untamed beauties: red sorrels, blacks, grays, golden bays, whites, and pintos or paints. Some bands included only cream-colored palominos with white manes and tails.

There were various ways of capturing mustangs. Sometimes a pa-

tient rider would actually get into a herd and remain for days until he was accepted. Then he would maneuver the animals toward a pen. Another method was erecting a pen near a watering hole and driving the mustangs into the enclosure. A quicker but more hazardous method was nicking or creasing a wild horse. Selecting a good mustang, a hiding hunter would send a rifle bullet to the top of the animal's neck, into a nerve center at the root of the mane in front of the shoulder. Stunned by the shot, the horse fell temporarily to the ground; then it was easily roped.

Some authorities believe the mustang was the original pitching or bucking horse. Many believe the animal learned to pitch from attacks by one of his worst enemies, the puma or panther. Concealed in a tree, the puma would spring onto the horse's back. With powerful forepaws the attacker sought to break the mustang's neck. Or the puma would strive to disembowel the horse through digging his hind claws into the region around the horse's flanks. The horse pitched to toss the puma before the death blow could be struck. Sometimes the mustang succeeded; horses with puma scars have been captured.

There were many ways of breaking mustangs, which generally made good saddle horses known for their agility and stamina. It is reported that one famous mustang breaker, Jose Maria Cisneros, probably never handled two horses the same way.

The book tells of three general horse-breaking methods:

A Mexican way was to starve

the animals to weakness, then begin breaking. This method has been described as "subtle but brutal."²

An American method was more reckless: put a rider on the wild horse, and "let 'er buck." (An old saying: "There never was a horse that couldn't be rode; nor a rider that couldn't be thrown.")

An Indian method was perhaps the most humane and effective. This method was described by Chief Buffalo Child Long Lance, a Blackfoot Indian who graduated from Carlisle University. Quietly "talking horse" to the animal, the patient warrior touched with his fingers every part of the horse's head and neck. Then he moved to the shoulders and flanks. He also gently touched the animal's most powerful weapons, his feet. Before he was through, the brave had touched every inch of the horse's body. After this, "the job of breaking the horse is all but finished," the chief notes.

In many ways mustangs are like boys. They are all different. Each must be trained differently, in varying degrees of gentleness and sternness—to win confidence and respect. But, is it not true that many of us fathers, teachers, and would-be leaders of boys begin training a boy before we really know him?

A veteran Indian mustang breaker would probably say: "First get acquainted with him thoroughly. You cannot effectively teach a boy until you really know him and he feels you are genuinely interested in him."

—Wendell J. Ashton.

(For Course 25, lessons of November 21 and 28, "Discipline"; and of general interest.)
¹Edited by Frank Dobie, with C. M. Atwood and Harry M. Ransom, first published in 1940 by Texas Folklore Society, Austin, Texas. Second edition published by the society in 1965, printed by Southern Methodist University Printing Department, Dallas, Texas.